

**FREEDOM OF INFORMATION  
AND  
PRIVACY ACTS**

**SUBJECT: NATIONAL COUNCIL OF CHURCHES**

**HQ FILE: 100-50869**

**SECTION 1**



**FEDERAL BUREAU OF INVESTIGATION**

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REPORT MADE AT: New York City DATE WHEN MADE: 11/12/21 PERIOD FOR WHICH MADE: 11/10/21 REPORT MADE BY: [redacted] b7C

TITLE AND CHARACTER OF CASE: RE: FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA - JAPANESE ACTIVITIES. 1921

LEADS DEVELOPED: At New York.

16 Agent is quoting hereunder a copy of manuscript prepared by  
17  
18 Doremus Scudder of the above organization. This copy was furnished  
19  
20 [redacted]  
21 informant on Japanese matters. The comments initialed  
22 [redacted] b7D

25 JAPAN AND THE DISARMAMENT CONFERENCE

26  
27 by

28 Doctor Doremus Scudder, Executive Secretary  
29 Federal Council of Churches, Boston, Mass.

30 - - - - - ALL INFORMATION CONTAINED  
31 HEREIN IS UNCLASSIFIED  
32 DATE 2-27-84 BY SP-5 [redacted]

33 1. "The American invitation to the Pacific Conference has in a sense  
34 given a greater shock to the Japanese than Commodore Perry's arrival at  
35 Edo" said the "Yamato" one of Tokyo's great dailies nine days after  
36 the announcement of President Harding's intention to summon a few of the  
37 great powers to consider the limitation of armaments. And with some  
38 reason for back in 1854 only the privileged few who ran feudal affairs  
39 knew anything about the stranger government knocking at the closed door  
40 of the hermit nation, but in the Japan of today the great mass of the  
41 newspaper reading public heard of our President's move simultaneously  
42 with our own citizens.

43 Why should Japan have been shaken to its foundations by this com-  
44 munication? For nearly seven months ever since Senator Borah introduced  
45 his famous resolution on December 14 last, the House of Representatives  
46 has been daily debating every phase of the disarmament question. The nation  
47 was sick unto death of war taxes. Poverty on every hand, country wide  
48 exploitation of wage earners, profiteering galore, graft in high places,  
49 governmental disregard of some of the common necessities of civilized life  
50 for example, postal and telegraph system a scandal where a generation ago  
51 they were model institutions, urban transportation in the capital a shambles.

52  
53 FEB 10 1922

54 COPIES OF THIS REPORT FURNISHED TO: Los Angeles (1), San Francisco (1)

55 ORIGINAL

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good roads, and education neglected while one half of the nation's budget was commiserated for war purposes - was it any wonder that public opinion fled out for the abandonment of militarism? Why then should a proposition from America aimed at reduction of war taxes - the only manly demand of the overwhelming majority of the peoples of the world - have struck consternation to the heart of Japan?

AMERICA MEANS TO FIGHT JAPAN

Because the people of that sister Power (Japan) have ever since 1906 been patiently taught by America to believe that the Western Republic is determined to fight the Far Eastern monarchy. Beginning with Captain Hobson fifteen years ago, our naval and military circles have unceasingly talked the inevitable war with Japan. Had not President Roosevelt given the Mikado a significant sight of America's sea power in the famous Pacific cruise - a fist shake in the face of the Son of Heaven? Were not Hawaii and Guam and Manila being transformed into Gibraltors in preparation for some inescapable conflict? Conflict with whom on the Pacific? Not Japan? Hardly a month passed without quotations in Japanese dailies from some American paper harping upon the theme. The baiting of peaceful, law abiding, hard working Japanese on the Pacific Coast was growing evidence of America's purpose to stir resentment past the point of control when the time should be ripe for fight. It took years of all this treatment to lead the Japanese to lose faith in America's friendship (what a joke: Ei.) for that people had been bred in the tradition that the Republic was her one great dependable brother nation. But the chance had been wrought. The next war was to be between these neighbor peoples. What then could President Harding mean by calling a conference on limitation of armaments and why if he was honestly aiming at this most desirable end did he purpose to foment a quarrel over Far Eastern questions? Why did he not propose disarmament pure and simple?

THANK YOU

The Japanese when greatly surprised meets the emergency with a "thank you". Whether the sudden overture hide friendship or exmits the rejoinder courteous gives time to recover inward poise and temporarily halts the opponent's advance. Hence the spontaneous response to the announcement of the American President was a chorus of welcome. The nation's most dignified and responsible daily, exclaimed: "President Harding's proposal comes at a most opportune moment, and we welcome it from the depth of our heart." And with varying expression the other leading journals chorused "Amen". There can be no question that the real heart of the nation was expressing the great relief felt over what might prove the consummation of its deepest longing, namely, relief from taxes.

JAPAN'S DEATH SENTENCE

But quick on the heels of this courteous outburst, suspicious of America's motives, based upon the conviction that we were determined to fight her, craved the nation's attention. For weeks every sort of explanation discreditable to our motives was debated - a trick to steal

b7D

China from Japan, (What right has Japan to China?) a plot to isolate Japan from the rest of the world and so render her powerless, America - England's catspaw in making renewal of the Anglo-Japanese alliance impossible. So Professor Utsugi of the Imperial University "The Conference forms part of the American plan to check development of Japan by organizing the opinion of the world against her policy." "The disarmament conference is a death sentence on Japan." The Yorozu one of Tokyo's yellow sheets, exclaimed: "The only obstacle to American ambitions in China is Japanese influence and America is trying every means possible to destroy that obstacle." "China will ultimately become the India of America." As the Kokumin another extreme journal put it: "We are opposed to Japan and the Powers being befooled by America", "Every one knows that the Pacific Conference was originally conceived by England, and America merely took the initiative in the proposal. After all is it not plan to open an international conference in order to hold a trial of Japan's national policy?" (It is - b7D)

THE MENACE OF THE AMERICAN NAVY

"There is no Japanese who does not feel the menace of the American Navy" exclaimed the Osaka Asahi, Japan's greatest newspaper, three days after our President threw his bombshell into the world arena and the Jiji said more thoughtfully, "The rivalry between the Japanese and American navies in the Pacific and between the British and American navies in the Atlantic in the relation of hypothetical foes with the consequent competition in naval construction is the greatest menace to the peace of the world." Starting in mid July with this proposition the Japanese public in the course of the next three months worked their way out to two clearly marked points of view.

AMERICA OUR GOOD FRIEND

"One of these was voiced by the Chuo, a staid Tokyo daily, in the declaration "America is our good friend". Mr. Saji Muto, President of "The Japan Federation of Merchants and Manufacturers", Japan's greatest commercial organization, addressing the huge mass meeting on disarmament engineered by the Osaka Asahi said: "President Harding's real motives in having called the Pacific Conference is a spontaneous indication of the traditionally philanthropic policies of the successive Presidents of the United States." In a word the pendulum of popular sentiment during the summer began to swing from suspicion to confidence in America's sincerity. This was particularly true of the leaders of Japan's democracy. For example, Mr. Yukio Ozaki, former Mayor Of Tokyo, and cabinet officer, who, in his fight for the triumph of public opinion, stumped Japan last Spring on behalf of disarmament, phrased this sentiment, "Japan has everything to gain out of this Conference. Her future depends on its outcome."

LAY THE CARDS ON THE TABLE

The other attitude is well illustrated by the Kokumin, a prominent Tokyo daily, which advocates taking America's invitation at its face value and lodging none of the issues presented. From the first this paper perceived, what even the Jiji and the Nichi Nichi which are very favorable to America, did not always clearly see, that the question of disarmament could never be tackled until the differences between America

7 and Japan had been amicably settled. So while the Jiji was urging "If  
 8 concrete problems are taken in hand, it may become impossible to dis-  
 9 cuss the disarmament question", the Kokumin put the case with admirable  
 10 bluntness "Why not join the Pacific Conference unconditionally? If  
 11 Japan avoids certain questions, Great Britain and America will also make  
 12 similar reservations. Will Japan be compelled to keep silence on the  
 13 question of racial discrimination which is a source of disturbance to  
 14 the permanent peace of the world?" Lieutenant General Koyiro Sato, one  
 15 of Japan's great publicists, strikes this note most dominantly "I insist  
 16 that if it proposes to achieve anything, the forthcoming disarmament con-  
 17 ference should first tackle the problems arising from the pursuance by  
 18 America (Japan [redacted] of a policy of economically militarily dominating  
 19 the Asiatic continent. The conference will be a force if it does not  
 20 concentrate on the solution of the problem of Japanese-American relations  
 21 in the East. If these Powers put their cards on the table, there is no  
 22 reason why the problem should not yield to solution. For an enduring  
 23 solution America must undertake to withdraw from Asia. If Japan is re-  
 24 fused this reasonable concession at the Conference, she will be compelled  
 25 to compensate the loss by the abolition of the discriminatory treatment  
 26 of the colored races."

BD

BROTHERHOOD THE CRUX (Impossible)

29 In these two quotations we reach the crux of the Far Eastern  
 30 question - brotherhood or non-brotherhood. Marquis Okuma put it frank-  
 31 ly some weeks ago in a letter to the Transcript "Failure to treat the  
 32 peoples\* who live on the western shores of the Pacific Ocean as equals  
 33 will be a large factor contributing to the failure of the gathering."  
 34 (\* he means only Japs) And the Tokyo Yomiuri, one of the journals  
 35 whose editorials the past few months have voiced the highest sentiments  
 36 of the nation, puts its figure upon the sore spot, "Behind the present  
 37 complications in the world there is bad feeling between the white and  
 38 colored races."

39 Viscount Makino made a significant remark recently "Even those  
 40 Japanese who are in most perfect accord with the principle of the League  
 41 of Nations cannot help feeling that the Western world is rather hard on  
 42 them to have compelled them to arm themselves to the teeth for self de-  
 43 fence and then suddenly to blame them as an aggressive nation." The  
 44 Viscount is right. The white race taught Japan that to live she must  
 45 learn to fight, showed Japan how to exploit colonial possessions and then  
 46 when the pupil had become adept the Nordics turned on her as an enemy of  
 47 humanity.

BD



THE SUCCESSOR OF GERMANY

56 The same fatal inconsistency, only more fundamental and more  
 57 obvious to world peace is America's racial prejudice. We taught Japan the  
 58 doctrine of brotherhood and we have repudiated it as no other nation  
 59 today has done. (Simply untrue [redacted] Why the Christians of our country,

BD

Especially those who refuse to recognize the basic rights of the Negro, do not realize that a professed follower of Jesus, who in practice denies brotherhood is a hypocrite and the most dangerous type of anti-Christian (also untrue), it is very hard to understand. It is this spirit of racial exclusiveness and betrayal of brotherhood that colors all our relations with the Far East. As long as it lasts it will hold the potentiality of the most frightful war earth has ever known. We Americans can make peace eternal. (Not so.) Such a law as that contemplated in the Sterling Immigration Bill, which solves this question of racial equality in international politics and solves it right, would at once remove all the underlying causes of friction between China, Japan and ourselves (ROT).

One cannot survey the world today without the conviction that our nation has as a result of the war spirit engendered during the past seven years lost more in the higher realness of human endeavor than any other of the Great Powers. (Damn traitor) We are looked upon by Japan and by Europe today as the special bulwark of militarism, "The successor of Germany" as one authority (ROT) put it. Japan fears us but Japan is brave to the very soul. One of the ironies of the present situation lies in the fact that by one act of justice we could clear the decks and make war on the Pacific forever impossible. (!!!) For if we should treat the Asiatic as brother, Canada and Australia could not continue long to maintain a policy of inter-racial prejudice. (IDIOT)

111.

PROGRESS IN IDEALISM

Has Japan made more progress toward idealism during the past twelve months than any other great Power? That this is a fair question anyone who has kept in touch with her leading press utterances will grant. On July 24 the Yamato - certainly a buff colored if not yellow Journal - asserted "The plea that Japan is aggressive and militaristic is a downright lie." Language a bit strong. But the sober restrained Nichi Nichi five days later remarked "The foreigners who speak of the Japanese militarists to the detriment of the country's interests are either uninformed or are actuated by anti-Japanese motives. They speak as if the so-called militarists formed a great influential class in this country but this is not true of Japan today. The present militarists are only a shadow of the actual influence known under that name in the past." These are extreme statements hardly borne out by facts. (HEAR) Mr. Ozaki, one of the most influential democratic leaders in Japan puts the truth more judicially. Speaking of the Japanese people he said "They are being misled through the influence of the militarists and the press. The militarists, while not as powerful as formerly, are still the dominant factor in controlling the policies and destiny of this country. To a great extent they either control the press or through subtle methods influence the press." The central fact of this statement is the declaration that the militarists have been losing power. The head of the militaristic group - for it cannot be called a party - is that singular institution known as the Elder Statesmen or better since Yamagata the dominating force in this rapidly dying but splendid band of former giants. The two militaristic arms are, right, the war glories of the Army General Staff and Navy Board of Command, and left,

the financial magnates. Although as Mr. Ozaki says "they are the dominant fact" in Japan, they have certainly lost ground during the past year. In the squabble over who should be the future Emperor, Prince Yamagata's influence and prestige were seriously threatened with overthrow. Perhaps the most significant utterance is that of Viscount Makino one of Japan's greatest statesmen. It appeared in a special message to the British nation in the columns of the Manchester Guardian "Japan has changed with the changing world. She is for democracy, peace and economic internationalism." (For Foreign Consumption)

REPRESENTATIVE GOVERNMENT

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Premier Hara owes his position to the majority on the Lower House of the Diet. That majority was returned in a general election. It would not be the truth to say that he represents the majority of the nation because so small a proportion of citizens possess the franchise and the Diet represents the bourgeois decidedly. Japanese politics are of such a character that elections even among this minority of citizens who have the ballot are manipulated. Yet for all that the Hara government comes nearer being a popular government than any of its predecessors.

Furthermore, the past year has seen great advances towards the formation of bona fide trades unions - a large step in the direction of democracy. The Press has been less muzzled and freer to criticise. The democratic movement is more in evidence and is gaining more adherents. Its numbers, according to Prof. Yoshino of the Imperial University, nine tenths of the students above high school grade. This progress has been notably quickened since Senator Borah introduced his resolution against a naval holiday. President Harding's call of Japan to a Conference has still further accentuated it. Militarism in America means the postponement of a democratic triumph in Japan. (Poor Ass) If our nation does its duty in the Washington Conference, it will both ensure and accelerate this triumph. Never did a great people carry so heavy a burden of responsibility as rests upon our country today and especially upon the shoulders of Messrs. Hughes, Lodge, Root and Underwood.

SIX POPULAR JAPANESE DEMANDS

The demands, which public opinion in Japan as reflected in her great dailies would like to make at the approaching Conference, tell the story of the trend of the nation towards idealism more vividly perhaps than any other bit of evidence. These demands may be classified under six heads.

First, that of the outspoken militarists, yellow journals and men hostile to American which may be succinctly stated "Let the United States keep out of Asia and allow Japan a free hand there or cease closing the open door to Japan in America". Here America means more than our country. It includes the entire continent north and south.

Second, as the Yomiuri put it "The Washington Conference affords Japan a rare opportunity to clear the air regarding Far Eastern questions." At first a large and important section of the press balked at this demand. But it soon became perfectly clear that Japan must insist on a fair and square settlement of all the points at issue between

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America and China on the one hand and herself on the other. Whatever of these questions can be solved before the Conference meets, well and good: but to upbuild the peace of the Pacific on solid ground requires a bedrock of agreed upon principles and policies.

A SECOND "CANADIAN" FRONTIER

Third, Begin the disarmament program by scrapping all offensive war preparations. Let the United States dismantle fortifications in Hawaii, Guam and the Philippines and let Japan follow suit in the Loo Choo, Bonins and elsewhere. Cease building dreadnaughts and all other vessels whose aim is offence. Reduce the status of preparations for war between the two nations to that which characterizes the frontier of Canada and the United States. Militarists and pacifists in Japan alike advocate this measure. In fact at a conference of the heads of the Naval Office on July 25 it was decided that Japan should demand "an agreement to fortify no more islands in the Pacific and to dismantle fortifications already built." Early in September Admiral Kurakami, Commander in Chief of the great Kuro Naval Station, said "In my opinion, arrangements should be made for complete abolition of arms instead of such a thing as restriction. If Great Britain, America, Japan and the other leading nations really want permanent peace." Captain Kotoku Kiyuno, one of Japan's most distinguished writers on naval and international subject, who recently was retired from the navy because of his disbelief in the policy of naval expansion advocated by the Naval Command, speaking of his change of view writes - "I had strenuously advocated that armaments are the insurance of peace. At last (after studying the last war on the ground) I came to the conclusion that armaments, instead of being a guarantee of peace, lead to war." The present Minister of Finance, whose official course smacks powerfully of the democratic spirit, Viscount Korokiyo Takahashi, has soberly proposed that the General Staff of the Army and the Naval Board of Command be abolished because they invite the suspicion of foreign countries and interfere with other departments of the Government at home."

lll.

Fourth, "Economic freedom" as Osaka's second great daily, the Asahi, puts it. This covers the open door to trade the world over, the grant to all nations of equal opportunities of access to raw materials, the ending of all racial discriminations and as culminating desideratum international free trade.

JUSTICE TO CHINA

Fifth, Absolute justice to China including (a) the surrender of all privileges enacted from the great Asiatic Republic by force and the return to China of all territory taken from her by foreign powers; (b) abolishment of extra-territoriality; (c) maintenance of the open door to all the rest of the world in trade with China (d) restoration of Chinese sovereignty. An international agreement to secure these ideals is not by any means over-urged though it has been soberly proposed by the press of Japan. They are also advocated by a number of public spirited progressive citizens who have organized a propaganda in support of them. It is a gain to have Mr. Yokichi Obata, Japan's Minister to China, sent to negotiate an agreement concerning Shantung before November 11, declare

6 that "Japan believes she can get the things she needs in China better  
7 through fair business competition than through the granting of special  
8 privileges. We must have raw materials. The best way to get them is  
9 by cultivating friendly business relations with this Republic."

10  
11 WELCOME THE PRESS

12  
13 Sixth. Publicity at all sessions of the Conference. In Japan  
14 it is keenly felt that at Portsmouth, Russia by the frank policy of  
15 Count Witte in his dealings with the press helped mightily to turn the  
16 tide of American sentiment against Japan whose representatives at the  
17 Peace Conference sedulously avoided reporters. The same mistake was  
18 made at Paris with damaging results. Hence a chorus of newspapers urge  
19 their nation's delegates to the Washington Conference to court the Press  
20 to avoid all dickerings on the side with single powers which was the course  
21 that wrecked negotiations at Paris and to try their case before the bar  
22 of the World's Public Opinion.

23  
24 The attempt is being made to unite all of Japan back of simple  
25 straightforward principles which will stand the test of the world con-  
26 science. "Japan, Great Britain and America should alike attend the com-  
27 ing conference with the idea that the welfare of the whole of mankind  
28 is the supreme object of all." Is not the Nichi Nichi justified in say-  
29 ing "Japan is very serious and honest. She is considering and studying  
30 each item proposed by the American Government, and is trying to settle,  
31 in spite of disadvantages, questions which had better be disposed of  
32 before the conference. It may, therefore, be the Japanese delegates  
33 who can most honestly negotiate with the American delegates at the con-  
34 ference."

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37 IV.

38 CENTURIES IN DECADES

39 Japan has the advantage of the other Great Powers in that first  
40 she is compact enough to move easily as a whole and, second, she can  
41 leap in decades chasms which it has taken other nations centuries to  
42 climb down and then up. The rocky road from feudalism to constitution-  
43 al monarchy she negotiated in some twenty years. Is she bound to  
44 traverse the weary leagues that stretch from home manufacture, from the  
45 paternal relationship of masterworkman and apprentices to full fledged  
46 industrial democracy without the Warfare between trade unionism and  
47 capitalistic combinations? Some signs point that way.

48 Workingmen have not been allowed to organize in Japan. Some  
49 years ago a mutual aid society among workingmen was suffered by the au-  
50 thorities to exist but it had to be careful. Today there are strong  
51 embryo unions and it is proposed to safeguard the rights of these by  
52 law at the next session of the Diet. Meantime the Japanese workingman  
53 has learned the meaning of "strike" and within the past year this  
54 weapon has been used with great effect. It is only a few weeks since  
55 20,000 workingmen quit in the great Kawasaki Dockyard in Kobe, while  
56 60,000 other employees of the Mitsubishi Company laid down their tools  
57 also. A few days later Japan witnessed the greatest labor demonstration  
58 in her history, 35,000 workingmen in a procession five miles long

7paraded through Kobe thoroughfares with such quiet self possession that  
8not a single arrest marked their progress. They struck for the right to  
9form unions, for higher wages and the pension system. Strikes in Japan  
10last on the average only a few days because without unions there are no  
11strike funds and when the individual has spent his spare cash, he must  
12go back to work. The great strikes of last summer formed no exception.

13  
14 DISCHARGE MONEY FOR STRIKERS

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16 When the men returned the ringleaders were discharged. This is  
17not as bad in Japan as it sounds. When a man is dismissed for strike  
18activities or because of dull times, the company pays him "discharge  
19money", a bonus graduated in accordance with length and efficiency of  
20service and the company's success. This custom is a good illustration  
21of Far Eastern face saving or salving the hurt of defeat.

22  
23 The final result of last summer's strikes has been to lead a num-  
24ber of the great employing corporations in Japan to face the up-to-date  
25question of tying the interests of capital and labor so closely that the  
26industry may never have to confront the necessity for the development of  
27trade unions. Thus the Sumitomo and Mitsubishi Companies, two of Japan's  
28mightiest combinations, have established shop committees which in real-  
29ity grant to the employees a share in the conduct of the enterprise.  
30The management has to be sure a veto but the sphere of the Committee is  
31remarkably broad. For example, hours of work, wages, equipment are de-  
32tails which the Sumitomo Company has decided to be within the province  
33of its shop committees, one half of which is named by the employers and  
34the other half elected by the laborers. A number of other smaller con-  
35cerns have followed this leadership and the movement is certain to broad-  
36en out and influence the entire industrial situation. If Japan thus  
37avoids the waste of industrial warfare she has no dread of foreign com-  
38petition. Those who recall how the man in the saddle in that country  
39gracefully yields when faced with an impasse cannot help believing that  
40her capitalists may be trusted to find a safe and sane road to co-oper-  
41ation and good will between employer and employed without the sad exper-  
42ience of the Nordic race in reaching the stable ground of economic jus-  
43tice and industrial democracy.

44 A NATION HOUSECLEANING

45  
46 Enough has been said in these four papers to show us Americans  
47that Japan is honestly turning her attention first of all to cleaning and  
48getting in order her own house. The nation sees that her course in China  
49and Siberia cannot be squared with the ideals which the world war, not-  
50withstanding the swing of the pendulum towards barbarism, has rendered  
51inevitable. She awaits only some face saving pretext for lifting her  
52foreign relations upon the high plane that the world conscience demands.  
53Coincident with this she has started to remedy abuses incompatible with  
54the new era in industry. Are we in America moving in the ideal direction  
55with corresponding pace? Certainly our people are by no means so deeply  
56concerned with the outcome of the November Conference as the newspaper  
57reading section of Japan is. We have not thought of debating the ques-

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FOIPA DELETED PAGE INFORMATION SHEET

7 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

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SPECIAL AGENT IN CHARGE  
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Department of Justice  
Bureau of Investigation  
15 PARK ROW, 14TH FLOOR  
NEW YORK, N. Y.

April 8th, 1924.

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DIRECTOR,  
Bureau of Investigation,  
Department of Justice,  
WASHINGTON, D.C.

Attention Mr. J.E. Hoover.

Re: Federal Council of Churches.  
Activities on Behalf of Japan.

Dear Sir:-

I am transmitting herewith Press Releases forwarded by  
Mr. Arthur E. Hungerford to [redacted] the World Wide News  
Association of this city and by the latter organization to Agent  
[redacted] this office.

b7c

From the heading on each of these Press Releases it will  
be noted that the publicity for both the Federal Council of Churches  
and for the National Committee on American-Japanese Relations is  
conducted by one and the same person, namely, A. E. Hungerford.

The text of the Press Releases shows that [redacted]

[Large redacted block]

b7c

Yours very truly,

*Edward J. Brennan*

EDWARD J. BRENNAN,  
Special Agent in Charge.

100-50869-X3

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DATE 8-27-80 BY SP-5

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APR 16 1924

GENERAL INVESTIGATIVE  
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From: National  
257 Fourth Avenue  
Arthur E. Hungerford

an American Japanese  
New York City

Note to the Editor;--Mr. Wickersham has asked me to make this available for the newspapers. He feels strongly that it would be a mistake to pass the bill with the objectionable clause; that it is unnecessary and that it will create needless friction.

ALL INFORMATION CONTAINED  
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Release Tuesday, Feb. 26 P.M. Papers

Washington, Feb. 26--

An aggressive fight is being made against the clause in the proposed immigration bill that will do away with the "Gentlemen's Agreement" with Japan.

Churches and other organizations which are interested in maintaining international goodwill are deeply concerned over the clause, which they regard as unnecessary and sure to cause offense to Japan. They will fight it to a finish.

The first gun for this group has been fired by George W. Wickersham, Attorney General of the United States under Roosevelt. He declares that the clause is "discriminatory and humiliating legislation, which will be resented by Japan as a gratuitous act of unfriendly character." As chairman of the National Committee on American Japanese Relations he has sent a letter to each Congressman and Senator, in which he says:

"Were there no other possible way of dealing with the situation the case would be different. The proper way by which to change a treaty or an international agreement, it would seem to me, is by treaty or agreement negotiated through the Department of State. If Congress deems such change advisable, a request made to the Executive will without doubt bring such action.

"Responsible Japanese have repeatedly declared that if the "Gentlemen's Agreement" is not satisfactory, the Japanese Government will gladly reconsider the whole matter and make some new arrangement.

In the face of such assurances from Japan of desire to maintain neighborly relations with us, and in view of their earnest desire that the United States should not pass discriminatory and inevitably humiliating legislation against Japan, the passage of the proposed act by Congress would certainly be resented by Japan as a gratuitous act of unfriendly character.

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“The need for the proposed measure is far from obvious when we consider the facts in the case. The statistics of admittances and departures of alien Japanese published by the Commissioner General of Immigration, show that since the ‘Gentlemen’s Agreement’ went into effect (1909-1923) 22,737 more males left the United States, including Hawaii, than entered; and that the net increase by immigration of Japanese in the continental United States during these fifteen years has been 8,681, consisting of women and children.”

“It is evident that the Japanese Government has been administering the ‘Gentlemen’s Agreement’ with careful fidelity. Naturally the proposed measure would convey an implication to the contrary which a proud and sensitive nation would resent.

“The statement that the proposed measure is not particularly aimed at the Japanese, for it concerns all peoples ‘ineligible for citizenship,’ is too specious to need extended reply. It is enough to point out that practically all such peoples are now excluded by existing laws, the Chinese, by name, and the Hindus, Thibetans, Dravidians, and many other peoples of Asia and Polynesia by definitions of latitude and longitude. The real purpose of the proposed measure is the abrogation of the ‘Gentlemen’s Agreement’ with Japan.

“If there is any sound reason for such Congressional action I have not seen it stated publicly.”

The resolution which is enclosed declares that the proposed bill “contravenes the existing treaty with Japan and abrogates the ‘Gentlemen’s Agreement’ without conference with the Japanese Government.” It further says that “the Acts of Congress overriding treaties and international agreements are constitutional, in effect they invade the function of the treaty-making power and are unnecessarily offensive to nations affected thereby” and tend to create unfriendly



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From: Federal Council of Churches  
Washington Office, Woodward Bldg.,  
Washington, D. C.  
Arthur E. Hungerford

Release Saturday, March 1

Washington, Feb. 29--Characterizing the clause in the pending House Immigration Bill which would deny admission to the United States of "aliens ineligible to citizenship" as a "flagrant violation of accepted principles of courteous and friendly international relations," the Administrative Committee of the Federal Council of Churches has sent an appeal to each Congressman and Senator requesting a change in the bill.

The letter, which is signed by Dr. Charles S. Macfarland, general secretary, declares that the clause "proposes to abrogate the Treaty with Japan and to annul the 'Gentlemen's Agreement' without conference or consultation with the government of Japan." The letter enclosed resolutions objecting to the clause, because:

"First, it abrogates treaties and annuls international agreements by an act of Congress without consultation or conference with the nations with which the treaties and agreements were made.

"Second, it is unnecessarily and inevitably offensive to the nations affected thereby, and certain to be resented as an unfriendly act."

"A wanton affront to Japan" is the way Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches speaks of the clause in a statement issued today.

"The Japanese question has two distinct aspects, that of the 'Gentlemen's Agreement' and that of the liberty and opportunity for work of Japanese already lawfully in the United States. These two questions are oftentimes confused, though they should be clearly distinguished.

"With regard to the 'Gentlemen's Agreement' the facts are quite clear. Between the summers of 1908 and 1923, 22,737 more Japanese males left the United States.

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3 including Hawaii, ( ) entered. The net increase in mental United States by  
4 immigration of wives, children and parents permitted by the Agreement was 6,681  
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6 during the same period.  
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9 "There are today fewer alien Japanese males in California than there were  
10 fifteen years ago. But there are more women and children, especially American born  
11 children. Japan has been loyal in her observance of the 'Gentlemen's Agreement.'  
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15 "The proposal, therefore, of the House Committee on Immigration to deny  
16 admission to the United States of 'aliens ineligible to citizenship,' with certain  
17 obvious exceptions, is a wanton affront to a nation that for fifteen years has  
18 been faithfully and effectively carrying out her obligations in the regulation  
19 of immigration.  
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25 "This question has nothing to do with that of the anti-alien land laws of  
26 California. It is entirely a question of good faith, theirs and ours, in carrying  
27 out our joint agreement. They agreed to stop further labor immigration from Japan  
28 we agreed to withhold proposed exclusion legislation that would be differential  
29 and humiliating.  
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35 "Japan has done its part faithfully. Congress has thus far done its part  
36 faithfully. The Pacific Coast States have not done their part.  
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39 "It is now proposed that Congress shall break faith with Japan. The proposed  
40 law not only annuls the 'Gentlemen's Agreement,' but abrogates certain sections in  
41 the Treaty without conference or consultation. Such a procedure is not the proced-  
42 ure of a gentleman. It is not the method of right dealing with a friendly nation.  
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47 "The assertion of certain California leaders that the Foreign Minister of Japan  
48 has made an 'extraordinary' attempt to influence voters on a 'domestic question' is  
49 itself 'extraordinary.' That assertion quite befogs the issue. An agreement  
50 requires two parties. When one party proposes to flout it, is the other party not  
51 at liberty to express concern and to enter a protest? All acknowledge that the  
52 Japanese protest is courteously worded. It is not concerned with the question of  
53 naturalization as the anti-Japanese agitators on the Pacific Coast imply--it is  
54 concerned with the good faith of the United States in the national honor of the  
55 'Gentlemen's Agreement.'  
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From: National Committee on American-Japanese Relations  
105 East 22nd Street, New York City.  
Arthur E. Hungerford

Released Tuesday, April 8 - Afternoon Papers

Washington, April 8--Challenging the accuracy of the report of the House Committee on Immigration on the Johnson Bill, George W. Wickersham, Attorney General of the United States under Taft, declares that some of the statement "quite misleading and essentially untrue."

A statement was issued today by Mr. Wickersham, who is chairman of the National Committee on American-Japanese Relations, and Dr. Sidney L. Gulick, secretary of the Committee. Dr. Gulick is also secretary of the Commission on International Justice and Woodwill of the Federal Council of Churches and is one of the authorities who spoke at the Senate hearing against the Japanese feature of the bill. The document has been sent to all members of the House and the Senate. It goes into the matter in detail and presents, according to Mr. Wickersham, a careful study of the situation.

Besides challenging the statements in the report Mr. Wickersham and Dr. Gulick make constructive suggestions. They declare the proposal, even as amended, is not good policy, that it will be keenly resented by the entire Japanese nation and is quite needless as practically the same results can be secured in ways that are courteous and in conformance with established principles in international relations. They suggest that if the matter is regarded as needing special Congressional action the correct procedure would be for Congress to denounce the treaty or to notify Japan that the Gentlemen's Agreement is not working satisfactorily and to seek a new treaty or agreement.

Probably the best way, they say, would be to follow the suggestion of Secretary of State Hughes, to bring the regulation of Japanese immigration under the general law. The number that could then come from Japan, under any quota that might be adopted, they point out, would be practically negligible.

The document in part is as follows:

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-29-80 BY SP-5  
NSM/H

"The Report of the House Committee on Immigration states that the terms of the Gentlemen's Agreement have never been disclosed; that it is a secret arrangement. This assertion is not correct. It is true that the correspondence leading to the Agreement has not been made public; but the practical terms of the Agreement were published by the Commissioner-General of Immigration in his report of 1908.

"According to those terms, although Japanese, under the treaty of 1895, had full liberty to enter, travel or reside in the United States, Japan nevertheless agreed to cease giving passports to laborers coming to continental United States. But it was mutually understood that those already here might return after a temporary visit to Japan and might bring back with them, or might send for, their 'parents, wives or children.' The Agreement was thus a limitation of rights voluntarily undertaken by Japan.

"The United States has published annually full statistics giving the facts in detail. There is nothing secret about the actual working terms of the Agreement.

"The Report states that 'Congressional prerogatives of regulating immigration from Japan have been surrendered to the Japanese Government.' This is not correct. By the treaties of 1895 and 1911 the United States and Japan made reciprocal agreements regarding the freedom of travel and residence for their respective citizens.

"The Gentlemen's Agreement was an informal understanding and assurance on the part of Japan to limit this freedom and to withhold passports from a certain class of her people whom, under the treaty, America had agreed to admit. But it was mutually understood that Japan was at liberty to give passports to 'parents, wives and children' of Japanese already in the United States. The Gentlemen's Agreement was in no sense a surrender to Japan of 'Congressional prerogatives

"The Report further states that the 'United States bound itself to admit Japanese who presented himself bearing Japan's passport unless he is affected with contagious disease.' This is not correct. The United States immigration officials have the right to apply to all Japanese entering the country all the legal requirements and all the tests of personal qualifications which Congress has enacted for general application.

"The Report implies that under the agreement the immigration to the United States has very largely increased.

54 According to the United States Census, the population in continental United  
 55 States of the Japanese race increased from 72,157 in 1910 to 111,310 in 1920.  
 56 This increase of 38,853 is exclusively of women and of children, most of whom  
 57 (22,572) have been born in the United States. The birth of children in the  
 58 United States, of course, the Gentlemen's Agreement does not forbid. The fact  
 59 that Japanese men have actually diminished by 22,737 shows that the primary pur-  
 60 pose of the Agreement has been realized to a remarkable degree.

61 It should, moreover, be noted that the present trend of Japanese migration  
 62 is back to Japan. The Report itself shows that during the six months ending  
 63 December 31, 1923, 1,714 more Japanese have departed than have entered. In fact,  
 64 the excess of departures has been going on for the last three years. In this  
 65 period, departures have exceeded arrivals by 4,207. The alleged urgent necessity  
 66 of stopping the Japanese 'influx' is not very manifest when all the facts are  
 67 known. In the light of these considerations, it cannot be maintained that the  
 68 increase of Japanese population in the United States is an evidence of bad faith  
 69 on the part of Japan.

70 The Report states that 'the Agreement...offers a bar to registration.' This  
 71 is not correct. The State of California passed a law requiring the registration  
 72 and a poll tax of all aliens. It was declared unconstitutional in a test case in  
 73 the State Supreme Court and in the case of a Japanese it was declared to be a  
 74 violation of the treaty.

75 The Report implies that the Agreement is an aid to surreptitious entries.  
 76 This is not correct. On the contrary, because of the Agreement, Japan has  
 77 loyally aided the United States in preventing such entries. By the proposed  
 78 measure we would lose the co-operation of Japan in this matter.

79 The Report confuses the question of the sufficiency of the Gentlemen's Agree-  
 80 ment and the question of its faithful observance. The truth is that it has been  
 81 faithfully observed but that it has brought unexpected results.

82 The proposal, even as amended, is not good policy, for it will be keenly re-  
 83 sented by the entire Japanese nation and as Secretary Hughes says, 'would largely  
 84 undo the work of the Washington Conference on Limitation of Armament, which so  
 85 greatly improved our relations with Japan.'

86 The proposal is quite needless, as practically the same numerical results  
 87 can be secured in ways that are courteous and in harmony with established  
 88 principles of international relations.

89 If the matter is regarded as needing special Congressional action, the correct  
 90 procedure would seem to be a joint resolution of the Senate and House requesting  
 91 the Department of State to denounce the treaty, or to notify Japan that the  
 92 Gentlemen's Agreement is not working satisfactorily and to seek a new treaty or  
 93 agreement.

94 Perhaps, however, the best way would be to follow the suggestion of Secretary  
 95 Hughes to bring the regulation of Japanese immigration under the general law.  
 96 The permissible number that could come from Japan under any quota that might be  
 97 adopted would be in practice negligible.

98 But in any case, the United States should maintain friendly relations with  
 99 Japan. We cannot afford to disregard fundamental principles of international  
 100 courtesy." (END)

Department of Justice,  
Bureau of Investigation.

65-270

AUG 5 1924

July 25, 1924.

65-270	
BUREAU OF INVESTIGATION	
JUL 28 1924 A.M.	
DEPARTMENT OF JUSTICE	
HOOVER	FILE

DIRECTOR,  
Bureau of Investigation,  
Department of Justice,  
WASHINGTON, D.C.

Re: Federal Council of Churches  
Alleged Japanese Propaganda Activities.

Attention TWO

Dear Sir:-

I am transmitting herewith copies of the following pamphlets which were brought to the attention of Special Agent [redacted] of this office by a personal friend.

*bc*

JAPANESE AMERICAN CITIZENSHIP. Can a Japanese Become an American Citizen? Do the Japanese Want to Become American Citizens? AMERICAN MISSIONARY ASSOCIATION, 287 Fourth Ave. New York.

A JAPANESE AMERICAN SOLDIER BOY. The American Missionary Association, 267 Fourth Avenue, New York City.

JAPAN WONDERS WHY? A Challenging Chapter in American Japanese Relations By William Axling. Author of "Japan on the Upward Trail" and "On the Trail of the Truth About Japan". Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America 105 East 22nd Street, New York.

SHOULD CONGRESS ENACT THE JAPANESE EXCLUSION SECTION (Sec. 12 (b) ) in H.R. 7995. An Analysis and a Criticism of the Report (No. 350) of the House Committee on Immigration and Naturalization. Issued by the National Committee on American Japanese Relations. 287 Fourth Avenue, New York.

While these pamphlets were issued by three different organizations, they are all being distributed thru an office in the premises occupied by the Federal Council of Churches.

It is interesting to note that where [redacted]

[redacted] organization in which [redacted]

*bc*

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DATE 8-22-89 BY SP-5 [redacted]

GENERAL INTELLIGENCE
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interest is more clearly defined, The National Committee on American Japanese Relations. This is the organization of which Geo. W. Vickersham is Chairman.

Yours very truly,

*Edward J. Brennan*  
EDWARD J. BRENNAN,  
Special Agent in Charge.

[Redacted] *DK*  
(Enc. 4)

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b7c

June 20<sup>th</sup> 1923

Bureau of Investigation  
Department of Justice  
Washington, D. C.

I am directed to apply to you  
for information I desire as to the  
personnel of the "Commission on  
National Justice and Goodwill" sending  
out the enclosed circular.  
The circular appears to me pacifist  
propaganda, **ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-93 BY SP-5 BJA/m**  
information you will furnish me

JUL 27 1923

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for use in discussion; for instance,  
the names of its officers, and in  
what line its activity heretofore,  
if known.

Kindly return circular with  
reply, Respectfully

[Redacted signature block]

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## America's<sup>t</sup> International Obligation in the Present Crisis

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**T**HE development of a fuller understanding of America's duty and opportunity in the present crisis, and the adoption of a definite policy of co-operation with other nations, now appears to be the one hope of a real solution of the economic and political problems facing the world. In the light of this situation, the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America has prepared the following declaration, which has been officially approved by the Administrative Committee of the

## America's International Obligation in the Present Crisis

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

### *The Call to America for Full Co-operation*

"First: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their convictions that generous collaboration among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world.

he said. 'It might be a model for like assurances wherever in the world any common interests are concerned. We believe . . . in the value of conference and consultation, in the effectiveness of leaders of nations looking each other in the face.'

### *The Need for Unselfishness in America*

"In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armaments, that we are ready to make, in common with other nations . . .

## America's International Obligation in the Present Crisis

of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations wrong must be righted. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should co-operate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it

ever may be necessary financially to establish the people in some place of safety and opportunity.

### *The Duty of the Churches*

"We call upon the membership of the Churches throughout the country to make a united appeal in behalf of this program of international co-operation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon nations as upon individuals."

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## America's International Obligation in the Present Crisis

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tion. Copies of this pamphlet and of other literature for general distribution can be had at cost upon request.

5. Organize special classes for the study and discussion of the meaning of Christianity for our

present international problems, using either "The Christian Crusade for a Warless World," published by the Federal Council's Commission on International Justice and Goodwill, or other literature.

### *What Federations of Churches or Ministerial Associations Can Do*

1. Confer with Chambers of Commerce, Boards of Trade, Farmers' Organizations, and Labor Organizations, concerning the possibility of a united program in the community among all the forces which are interested in securing fuller co-operation on the part of America.

2. Organize united mass meetings on the part of the churches to voice the moral conviction of the need for international cooperation in securing world peace. In most instances, speakers can be secured

Goodwill, 105 East 22nd Street, New York City.

3. Organize a special committee, wherever one does not already exist, on International Justice and Goodwill, or some similar subject, representing all the churches for the purpose of promoting persistently their activity in behalf of world peace.

4. Keep in touch with the Federal Council's Commission on International Justice and Goodwill.

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Nov. 1, 1921.

Captain Luke McNamee,  
Director, Naval Intelligence Division,  
Washington, D.C.

Dear Captain: Attention: Commander Ingersoll,

In reference to conversation with Commander  
Ingersoll, of the 29th ultimo, concerning certain propa-  
ganda [redacted] to be published and dis-  
tributed by the Federated Council of Churches of Christ  
of America on November 1st, I would greatly appreciate  
receiving a copy of this letter which is to be cir-  
culated.

bc

Very truly yours,

*W. J. Quinn*  
Director.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 9-27-80 BY SP-5 [signature] 100-50869-Xb

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July 14, 1923.

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[Redacted]  
Kansas City, Kansas.

Dear Madam:-

In reply to your inquiry for information concerning the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, I regret to advise you that I am unable to furnish you with the information desired.

It may be possible for you to secure the data which you desire to obtain from the American Defense Society, Munsey Building, Washington, D. C.

Very truly yours,

*[Signature]*  
Director.

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RECORDED

AM A I E D  
JUL 14 1923

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RSH/mr

November 15, 1923.

Mr. L. J. Brennan,  
P.O. Box 241, City Hall Station,  
New York, N.Y.

Dear Sir:

Washington, D.C., called at the Attorney General's office this morning and presented a letter received by [redacted] the Federal Council of the Churches of Christ.

[redacted] He stated that on Saturday afternoon, November 10th, two men stating that they were government Secret Service Agents called at the building in which the Federal Council of the Churches of Christ has its offices and communicated with the janitor, requesting permission to go through the files [redacted] This permission was refused and the janitor reported the matter [redacted] on Monday.

I wish that you would at once have an Agent of your office see [redacted] and advise him that this complaint has been made to the Department by [redacted] on behalf of the Federal Council of the Churches of Christ and that the Bureau is very much interested in ascertaining the identity of the parties making this representation on last Saturday and for that reason we would appreciate receiving from him all facts in his possession. The Agent should then interview the janitor for such information as he has upon the subject.

The Bureau desires to assure [redacted] that none of its employees had anything to do whatsoever with this action.

Very truly yours,

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 8-27-80 BY SP-5 [redacted]

*[Handwritten signature]*  
Director.

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U.S. DEPARTMENT OF JUSTICE  
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DEPARTMENT OF JUSTICE  
BUREAU OF INVESTIGATION

JOURNAL MEMORANDUM

Date November 20, 1923 Office New York City

TITLE AND CHARACTER OF CASE:

IN RE: JOHN DOE and RICHARD ROE.

All Impersonation Gov't Officer.

Origin of Case Bureau letter JEH:LMR Date Nov. 15, 1923

Local Office No. 22455 Bureau No. 61-221 Other Office No. \_\_\_\_\_

Assigned to Special Agent \_\_\_\_\_ Date Nov. 19, 1923

Reassigned to Special Agent DL Date \_\_\_\_\_

Reassigned to Special Agent \_\_\_\_\_ Date \_\_\_\_\_

STATUS OF CASE

Referred to U. S. Attorney \_\_\_\_\_ Date \_\_\_\_\_

U. S. Comm. Warrants Issued \_\_\_\_\_ Date \_\_\_\_\_  
(Name of commissioner)

Preliminary Hearing \_\_\_\_\_ Date \_\_\_\_\_

Continued Hearings \_\_\_\_\_ Date \_\_\_\_\_

Presented to Grand Jury \_\_\_\_\_ Date \_\_\_\_\_

Indictment Returned \_\_\_\_\_ Date \_\_\_\_\_

Arraignment and Plea \_\_\_\_\_ Date \_\_\_\_\_

Set for Trial \_\_\_\_\_ Date \_\_\_\_\_  
(Name of judge, court, and place.)

Court Verdict \_\_\_\_\_ Date \_\_\_\_\_

Remarks:

CLOSED

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP 5 RHM/r

100-50869

NOTE.—This form is to be filled in by typewriter or ink.

7-1234

DOCKETS

61-221

REPORT MADE AT: 6 New York City	DATE WHEN MADE: 11/20/23	PERIOD FOR WHICH MADE: 11/19-20/23	REPORT MADE BY: [REDACTED]
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8 TITLE AND CHARACTER OF CASE:  
9 IN RE: JOE DOE and RICHARD ROE; All. Impersonation Government Officer.

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12  
13 FACTS DEVELOPED:  
14 NEW YORK, N. Y. 61-231

15 Reference is made to Director's letter dated and initialed as indicated  
16  
17 below re the above subjects.

18 The writer called at [REDACTED] yesterday afternoon  
19 and had a conference with the [REDACTED] of the FEDERAL COUN-  
20  
21  
22 cil of the CHURCHES of CHRIST in AMERICA, who in turn introduced the writer to the  
23  
24 [REDACTED] stated that he had recently written a let-  
25  
26 ter to [REDACTED] at Washington, in which letter he said that two men, represent-  
27  
28 ing themselves to be Secret Service Agents, had called at 105 E. 22nd Street, where  
29  
30 the FEDERAL COUNCIL of the CHURCHES of CHRIST in AMERICA had their offices, and  
31  
32 requested the janitor and the superintendent of the building to permit them to  
33  
34 enter the offices of the F.C.C. of C.A. to obtain certain files, especially from  
35  
36 [REDACTED] (The above information was given [REDACTED] by  
37  
38  
39 the Superintendent and the janitor of the building.)

40 [REDACTED]  
41 [REDACTED]  
42 [REDACTED]  
43 [REDACTED]  
44 [REDACTED]  
45 [REDACTED]  
46 [REDACTED]  
47 [REDACTED]  
48 [REDACTED]  
49 [REDACTED]  
50 [REDACTED]  
51 [REDACTED]  
52 [REDACTED]  
53 [REDACTED]  
54 [REDACTED]  
55 [REDACTED]  
56 [REDACTED]  
57 [REDACTED]

RECORDED & INDEXED  
NOT WRITE IN THESE SPACES X9  
NOV 21 1923  
BUREAU OF INVESTIGATION  
DEPARTMENT OF JUSTICE  
ROUTED TO: MOOVER  
GENERAL INVESTIGATIVE DIVISION  
NOV 21 1923

JOHN DOE and RICHARD ROE:

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b7c

[REDACTED]

26 Agent then interviewed [REDACTED] Janitor of said building  
27 b7c who stated that on Saturday, November 10th, while the offices of the F.C. of C.C.A.  
28 were closed, two men called and requested him to permit them to go into said offices  
29 and examine the personal files [REDACTED] said he positively  
30 refused to let anyone enter the offices of said building without a written permis-  
31 sion from the lessees and reported same immediately to [REDACTED]  
32  
33 Further stated that these parties said they were connected with the U. S. Government  
34 in the Secret Service Department and displayed cards and badges, but the names [REDACTED]  
35 [REDACTED] could not remember.

44 The writer next interviewed [REDACTED] Superintendent of said  
45 b7c building, who stated that on Monday, November 12th, two men called and requested him  
46 to let them enter the offices of the F.C. of C. C.A. and obtain certain files. These  
47 men said they were Inspector [REDACTED] of the Navy Intelligence,  
48 58rd Naval District, New York City, and that they were working for [REDACTED]  
49 They gave their telephone number [REDACTED]  
50  
51 did not seem inclined to give the above information until after a lengthy inter-  
52 view with Agent. He then said that if he were permitted to go back to his office,  
53 [REDACTED]

RE: JOHN DEN and RICHARD [REDACTED]

b7C

7 which was located on the first floor of the building, he could get more informa-  
 8 tion relative to subjects, as from time to time he had made memorandums. Accordi-  
 9 ngly he left for his office and after waiting for about an hour [REDACTED] called  
 10 Agent and stated that while he was in his office another man had called and dis-  
 11 played a card which read as follows: "Navy Department, Office of the Naval Intel-  
 12 ligence, Washington, D.C.", and said the man who presented same gave his name as  
 13 [REDACTED] and it was signed by EDWIN DENBY,  
 14 Secretary of the Navy, and A. G. LONG, Director of the Naval Intelligence. [REDACTED]

15 [REDACTED] stated that [REDACTED] also requested certain information in reference to  
 16 [REDACTED] and his files. b7C

17 Under a suitable pretext, Agent ascertained thru inquiry that the above  
 18 mentioned investigators were authorized Government Agents of the Naval Intelligence  
 19 Department.

20 b7C This morning [REDACTED] called on the 'phone and had a talk with  
 21 the writer, at which time he [REDACTED] endeavored to ascertain the nature  
 22 of Agent's visit yesterday to [REDACTED] office. Agent informed him that  
 23 he (Agent) was acting under instructions from Washington and that he could not give  
 24 any information in regard to same. [REDACTED] then stated that his men were  
 25 working on the Japanese situation and were making inquiries in regard to [REDACTED]

26 In view of the above mentioned facts this case is CLOSED.



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November 22, 1923.

JER/IMR

RECORDED & INDEXED

NOV 25 1923 100-50869-X9

Commander W. W. Galbraith,  
Acting Director, Naval Intelligence,  
Washington, D.C.

My dear Commander Galbraith:

ATTENTION COMMANDER INGERSOLL.

DC

I am enclosing herewith for your information a copy of the report of Special Agent [redacted] of our New York office for November 19th and 20th relative to the complaint made by the Federal Council of the Churches of Christ that two secret service operatives made an effort to go through the papers [redacted] in the offices of that association.

I wish to also advise you that on November 20th after having conversation with your office, I communicated with our New York office and inquired as to whether or not any employee of our New York office had informed Mr. MacFarlane of the Federal Council of the Churches of Christ or any other employee of that organization that the two operatives referred to were employees of the Naval Intelligence service. I have been advised by Mr. Brennan, in charge of our New York office, that no employee of that office made any statement of this character to any representative of the Federal Council of the Churches of Christ. Mr. Brennan further advises me that the superintendent of the building himself stated to Mr. MacFarlane that the two persons referred to were employed by the Naval Intelligence service. The Agents of this Bureau in no way indicated the government service with which the two employees were connected.

Very truly yours,

*M. J. B.*  
Director.

Encl. 23-25.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RJA/ML

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NOV 27 1923

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November 20, 1923.

W. L. R.

C. C. A.

65-278

Parc Low building,

New York, N.Y.

Forward special delivery report requested in my letter November  
fifteenth relative complaint Federal Council Churches of Christ.

To.

BULTS.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 R/M

100-50869-X10  
65-278-11

**CODED**

RECORDED & INDEXED

65-278-11	
BUREAU OF INVESTIGATION	
NOV 21 1923 P.M.	
RECEIVED BY 1037/57	
	FILE

*[Handwritten signature]*

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JRH

November 20, 1928.  
100-30869-111  
65-278-12

65-278-12	
BUREAU OF INVESTIGATION	
NOV 21 1928	
DEPARTMENT OF JUSTICE	
	FILE

Mr. E. J. Brennan,  
P.O. Box 241, City Hall Station,  
New York, N.Y.

Dear Sir:

b7c

Referring to my communication of the 15th instant, in which I advised you of the complaint made at this Department by the Washington representative of the Federal Council of the Churches of Christ to the effect that two government secret service agents had made an effort on Saturday, November 10th, to go through the correspondence [redacted] in the offices of the Federal Council of the Churches of Christ, I desire to inquire whether it is a fact that representatives of your office informed Mr. MacFarlane that the government secret service men referred to were, in fact, representatives of the Naval Intelligence.

b7c

In my communication of the 10th instant I did not intend that any report should be made to [redacted] by your office. My communication of that date directed that you see [redacted] and obtain from him all information in his possession in order that the Bureau might determine the identity of the persons who had called at his offices on November 10th. I am just in receipt of information to the effect that [redacted] has been advised by your office that the representatives who made the request of the janitor on November 10th were employees of the Naval Intelligence.

b7c

I wish that you could let me have a very full report upon this matter as I am sure you can fully appreciate the embarrassing situation which this Bureau may be placed in by having given this information to [redacted]. It was the desire of this Bureau to definitely determine that the Agents of this Department had no connection with this matter and to, if possible, ascertain who it was that did make these representations and if they were not government employees, then prosecution could be instituted under Section 32, if possible. It was intended only to assure the Federal Council of the Churches of Christ that the persons making the representations were not Department of Justice Agents and it would then be up to that organization to ascertain as best they might who it was.

Very truly yours,

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-20 BY SP-5

56 M A I  
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58 NOV 23 1928  
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WM. J. BURNS  
DIRECTOR



Department of Justice  
Bureau of Investigation  
Washington, D. C.

November 20, 1923.

JEB/LMB

MEMORANDUM FOR MR. BURNS.

65-278-73

*lt*

I am attaching hereto a letter for your signature to Mr. Brennan relative to a letter which we directed to him concerning the Federal Council of the Churches of Christ. The Naval Intelligence office today advised the Bureau that [redacted] of the Federal Council of the Churches of Christ had been informed by our Agents at New York that the persons calling at the office of the Federal Council of the Churches of Christ on November 10th were Naval Intelligence operatives. This appears to be the fact but it does seem to me that it was most indiscreet and unwise for the Agents of the New York office to have given this information to Mr. MacFarlane.

The Federal Council of the Churches of Christ is an organization that certainly should not receive any encouragement or support from the government. It is always rushing to the rescue of the radicals, pro-Japanese and any group that is in any way tinged with pacifism or the time-worn slogan of freedom of speech and freedom of press. In addition to this, the action of our New York office is very embarrassing for our relations with Naval Intelligence have been very close and cordial and they have given us considerable assistance in many matters, and to make such a statement as our New York Agents have done is not conducive to the good relations between two coordinate branches of the government.

The sole function which our Agents should have performed was to have ascertained who these individuals were who had called at the office of the Federal Council of the Churches of Christ and to have reported it to you at Washington. The Federal Council of the Churches of Christ could have then been advised that they were not Department of Justice men and it would have been up to them to ascertain who it was. Certainly, they are not entitled to any aid or assistance from this Bureau.

Respectfully,

RECORDED & INDEXED

65-278-73

NOV 21 1923  
BUREAU OF INVESTIGATION  
DEPARTMENT OF JUSTICE  
DIRECTOR

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ALL INFORMATION CONTAINED  
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November 23, 1923.

JLH/LME

*Mr. Nathan*  
*11-23-23*

Commander W. W. Galbraith,  
Acting Director, Naval Intelligence,  
Washington, D.C.

My dear Commander Galbraith:

Attention Commander Ingersoll.

With reference to my communication of the 22nd instant, concerning the investigation in New York of the complaint made by the Federal Council of the Churches of Christ, I am enclosing herewith a copy of a communication received today from our New York office, together with a copy of a memorandum of Special Agent [redacted] who was detailed to interview representatives of the Federal Council of the Churches of Christ.

Very truly yours,

*[Handwritten signature]*

Director. 100-30869-X13

Encl. 23427.

RECORDED & INDEXED  
*69-278-36*  
*101-231-8*  
BUREAU OF INVESTIGATION  
NOV 24 1923 P. M.  
JUSTICE  
FILE

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 *[initials]*

*[Handwritten mark]*  
M A I F D

NOV 23 1923

# Department of Justice

Bureau of Investigation

15 PARK ROW, 14TH FLOOR  
NEW YORK, N. Y.

November 21 1923

100-50869-X14

NOV 27 1923

BUREAU OF INVESTIGATION	
NOV 26 1923 P. M.	
DEPARTMENT OF JUSTICE	
HOOVER	FILE

Mr. William J. Burns,  
Director Bureau of Investigation  
Department of Justice,  
Washington D.C.

Dear Sir:

This is to acknowledge receipt of your letter of November 15th 1923, initialed JEB:LMR advising of the complaint of [redacted] of the Federal Council of the Churches of Christ made through the [redacted], Washington D.C. who called at the Attorney General's office on the 15th instant exhibiting a letter from [redacted] stating that two men representing themselves as being government Secret Service agents called at the building in which the Federal Council of the Churches of Christ has its offices, communicated with the janitor on the afternoon of Nov. 10th 1923 requesting permission to go through the files [redacted]

In compliance with your request that an agent of this office interview [redacted] for the purpose of obtaining the facts first hand with a view of endeavoring to secure the necessary and essential evidence in the event of any person or persons falsely representing themselves as being employes of the government in violation of Section 32 U.S.C., I as usual, assigned this matter to the agents working on these particular kind of cases. Special Agent [redacted] was detailed and called and interviewed [redacted]

[redacted] on November 19th 1923. There were present during the interview had by Agent [redacted] Janitor of the building, [redacted] Superintendent of the building and [redacted]

The sum and substance of this matter is that attaches of the naval intelligence office here in New York were double crossed by [redacted] Janitor and Superintendent of the building respectively.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 9-27-80 BY SP-5 [redacted]

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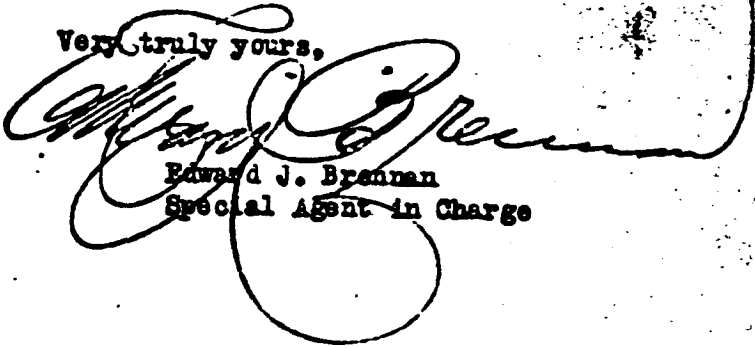
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I am enclosing herewith a memorandum made by Special Agent [redacted] to me dated Nov. 21 1923.

b7C

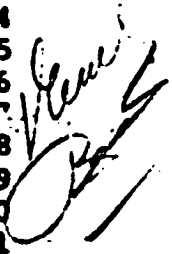
You can readily see by the reports that have been forwarded to your office together with attached memorandum of Agent [redacted] that he did not inform [redacted] nor any other person as far as that is concerned that the secret service men or persons referred to were Naval Intelligence men, nor did he make any report to [redacted] or the other above named persons or any other persons about the matter.

Very truly yours,



Edward J. Brennan  
Special Agent in Charge

EJB:DD



MEMORANDUM FOR MR. E. J. BRENNAN:

On November 19th, 1923, according to instructions in Director's letter of November 15th, 1923, initialed JEH:LMR, I proceeded to 1105 E. 22nd Street, this city, Room 612, at 2 p.m. and interviewed

[redacted] who stated that the janitor of said building,

[redacted] had reported to him on Monday the 12th that two men had called stating they were connected with the U.S. Secret Service and desired to obtain permission to go into the offices of the FEDERAL COUNCIL of the CHURCHES of CHRIST in AMERICA, and examine the files

[redacted] at this time introduced me to

b2D  
b7C  
I then interviewed the janitor [redacted] and he corroborated [redacted] statement in the presence of [redacted]

MacFARLANE [redacted]

b2D  
b7C  
The writer was next introduced to [redacted] Superintendent of said building, who stated that he was approached on Monday, November 12th, by two men who requested him to let them enter the offices of the FEDERAL COUNCIL of the CHURCHES of CHRIST in AMERICA and obtain certain files [redacted]. These men said

they were [redacted] of the Naval Intelligence. [redacted] at this time presented a memorandum to Agent which he had written and which reads [redacted] Div. Intelligence, 3rd Naval District, [redacted] - Re

[redacted] said that these two men presented credentials.

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5 BTJ/...

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[redacted] further stated that another man who said his name was [redacted] came to the building the same day that I was there and presented an identification card which read as follows; "Naval Department, Office of Naval Intelligence, Washington, D. C. Edwin Denby, Secretary of Navy, A. G. Long, Director of Naval Intelligence."

b7C

These memorandums were written by [redacted] and they are on file in this office.

b7C

In reference to Director's letter received this morning dated November 20th, 1923, initialled JEM:LMR, I wish to say that I did not inform [redacted] that the Secret Service men referred to were Naval Intelligence men. Further, I did not make any report to [redacted]

[redacted]

[redacted]

b7C

[redacted]

Special Agent.

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65-231-0  
65-298115

November 23, 1923.

CO-50869-X14

*[Handwritten signature]*  
*[Handwritten initials]*

Mr. E. J. Brennan,  
P.O. Box 241, City Hall Station,  
New York, N.Y.

Dear Sir:

With reference to your communication of the 21st instant, in which you set forth in detail the circumstances surrounding the investigation made by your office of the complaint of the Federal Council of the Churches of Christ that two secret service men had made an effort to obtain access to papers [redacted] of the offices of that association, I have to advise you that I have taken the liberty of transmitting a copy of your communication, together with a copy of Agent [redacted] memorandum, to the Commander of the Naval Intelligence Division of the Navy Department.

*b7c*

It is indeed very gratifying to note that the Agents of your office were in no way responsible for the information that reached the representatives of the Federal Council of the Churches of Christ that the two secret service operatives complained of were employees of the Naval Intelligence Division. When the complaint was originally made to me that the information had been furnished to the Federal Council of the Churches of Christ by your office, I stated to representatives of the Naval Intelligence Division that I could hardly believe that such was the case and that until I had received a report from you upon the matter, I would not be convinced that any Agents of this service had been so indiscreet.

Agent [redacted] memorandum indicates that he handled this matter in a very efficient manner and entirely to the credit of the Bureau.

*b7c*

Very truly yours,

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [redacted]

Director.  
RECORDED & INDEXED

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We would like very  
much in deed to be advised  
just what Capt. [redacted] here  
did say to Washington over  
the telephone.

The two hard intelligence men  
I believe were a couple of plumbers  
C.B.

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MEMORANDUM ON  
THE FEDERAL COUNCIL OF THE  
CHURCHES OF CHRIST IN AMERICA  
- MARCH 9TH, 1927

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b7c

In announcing his intention of introducing the subjoined resolution Monday, February 23th, Representative Arthur H. Free, of California, said:

"I realize that there is but little possibility of securing any action on my resolution relative to the charges brought in the magazine "Patches" against the Federal Council of the Churches of Christ in America at this session of Congress, but I do feel that by the introduction of the resolution I may bring about a study of the matter by the churches of the country prior to the opening of the next session of Congress.

"From time to time the Members of Congress have received communications on all sorts of legislative matters from the Federal Council of the Churches of Christ in America, which organization consistently claims to represent in excess of twenty million church people in the United States.

"Some of the representations made by this Council do not seem to me to be in harmony with representations made to me by various church organizations throughout the United States. This was particularly impressed upon me when a communication was presented by the American Civil Liberties Union to the Committee on Immigration and Naturalization, of which I am a member, asking for a hearing on behalf of that organization, and other organizations, including the Federal Council of the Churches of Christ in America on the so-called Deportation Bill H. R. 3774.

"I had understood that the churches generally favored that Bill and was utterly surprised to find that a representative of the Federal Council of the Churches of Christ in America appeared in opposition to certain provisions which provided that an alien sentenced to imprisonment for a term of one year or more in a penitentiary should be deported and objected to the provisions providing for deportation in case the cumulative sentences of an alien amounted to as much as eighteen months.

"These activities on the part of the Federal Council have been to say the least confusing to Members of Congress, a majority of whom themselves are members of some church.

"The Federal Council officials should not only answer the charges set forth in the articles in "Patches" referred to in my resolution but make clear their relations with the great body of church members.

"I would prefer to have this situation cleared up within the churches so that the Members of Congress will be advised whether it is the intention of church members to permit the Federal Council to go into national and international politics as spokesman for them on matters not of a religious or moral character. Otherwise I will press my resolution for passage in the next session of Congress."

RESOLUTION

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5

WHEREAS, there has appeared in a magazine known as "Patches", published at Philadelphia, Pa., certain charges against the Federal Council of the Churches of Christ in America, and  
WHEREAS, it is set forth in these charges that representatives of the

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7 Council are falsely claiming to speak for 20,000,000 church members in supporting  
8 or opposing important legislation pending before Congress, and

9 WHEREAS, It is charged that "the Federal Council and its affiliated and  
10 cooperative organizations" have an annual budget of about a million dollars, and  
11 WHEREAS, Representatives of the Council are appearing frequently before  
12 committees of the Congress, and

13 WHEREAS, It is of vital interest to the House of Representatives and the  
14 Committee thereof to be advised regarding the influences and connections of organ-  
15 izations and representatives of such organizations seeking to influence legislation,

16 THEREFORE, BE IT RESOLVED, that the Committee on the Judiciary be directed  
17 to invite the officials of the Federal Council of Churches of Christ in America to  
18 submit an answer to the charges and that the publishers and editor of the magazine  
19 "Patches" and the authors of the charges be invited to submit evidence in support  
20 of the charges made as follows:

21 1. That the Federal Council of Churches is attempting to take charge of  
22 affairs of the civil government and is continually adding to its program of the  
23 attempted management of affairs which are distinctly non-religious and outside of  
24 the missions of the church as most members see it. The writers believe it is under-  
25 mining the teachings of Christ and the constitutional policy of the United States  
26 for the separation of the State and the Church.

27 2. That the group that controls the Federal Council of Churches is  
28 falsely claiming to represent twenty million members of the Christian Churches in  
29 national and international affairs. That it is in no way a representative body as  
30 will be shown by its constitution and the manner of selecting its controlling com-  
31 mittees.

32 3. That the Federal Council of Churches is cooperating with and frequent-  
33 ly working under the direction of radical groups. The same radical groups are af-  
34 filiated with the Third Internationale, which is seeking to destroy all churches and  
35 to stifle all religion.

36 4. That from its inception the Federal Council has combated every measure  
37 of adequate defense for the nation. It carried on a campaign against preparedness,  
38 even when the country was being drawn into the World War. The Federal Council is  
39 regularly cooperating with organizations which refused to support the government  
40 when it was in the great conflict.

41 5. That among the leaders of the Federal Council are men who are also  
42 active and influential directors in many radical subversive organizations. The  
43 left wing or more radical element in the Federal Council, is exerting an ever in-  
44 creasing influence.

45 6. That every effort to strengthen the laws for the exclusion of un-  
46 desirable immigrants from this country has been opposed by the Federal Council. In  
47 this it has acted under the direction of the American Civil Liberties Union which  
48 boasts of its radicalism.

49 7. That the Federal Council, when the League of Nations covenant was  
50 pending before the Senate, insisted that the twenty million church members were  
51 demanding that the United States should join the league. This will be substantiated  
52 by official reports of the Council.

53 8. That the Federal Council, directed by a group of high-priced inter-  
54 national lawyers, succeeded in convincing the Senate that the great body of church  
55 members was demanding that the United States adhere to the World Court covenant. In  
56 this campaign Ethel Root and George V. Vickersham were prominent and assumed the  
57 role of church leaders.

58 9. That the controlling group of the Federal Council favors the complete  
59 cancellation of the foreign debt and is only waiting for an opportune moment to  
60 mobilize the organization behind such a program.

61 10. That the controlling group of the Federal Council is agitated or state church with power to deal with all political and  
62 economic questions even to the tariff. This statement will be supported by offi-  
cial documents of the Council.

11. The entire program of the Federal Council is contrary to the teachings of Christ and is paganism under the guise of Christianity according to multitude of devout church members.

12. That the controlling group has at its command through the Federal Council and its affiliated and cooperating organization an annual budget of about a million dollars.

13. BE IT FURTHER RESOLVED, that the Committee on the Judiciary be directed to report to the House whether or not this is a subject for further investigation and recommendations to the House.

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The Federal Council of the Churches of Christ in America was established in 1908 by twenty-nine Protestant denominations "to represent them and act for them in matters of common interest". Those now represented in the Council are:

- Baptist Churches, North; Free Baptist Churches; Christian Church;
- Churches of God in North America; Congregational Churches; Disciples of Christ;
- Friends; Evangelical Synod; Evangelical Church; Methodist Episcopal Church; Methodist Episcopal Church, South; African M.E. Church; African M.E. Zion Church; Colored M.E. Church; Methodist Protestant Church; Moravian Church; Presbyterian Church, South;
- Primitive Methodist Church; National Council of the Protestant Episcopal Church;
- Reformed Church in America; Reformed Church in the U.S.; Reformed Episcopal Church;
- Seventh Day Baptist Churches; United Brethren Church; United Lutheran Church;
- United Presbyterian Church.

Intondenominational commissions created by the Council deal with Evangelism, Social Service, International Justice and Good Will, etc. The headquarters of the Council are in New York City. Offices are maintained also in Washington and Chicago. The President is the Rev. S. Parkes Cadman, a noted preacher and lecturer, pastor of a Congregational Church in Brooklyn.

\*\*\*\*\*

Editor's notes from February 26th, 1927, issue of "Patches", published by Patches Publishing Co., Inc., P. 1307 Franklin Trust Bldg., Philadelphia,

"Herewith is presented the first of a series of articles discussing the powerful intervention of a great religious organization in the public affairs of this country. As the result of patient inquiry by two reputable and experienced writers, the political activities of the Federal Council of Churches of Christ in America will be impartially and adequately revealed.

"The investigators declare that that body is violating the fundamental American doctrine of separation of Church and State; that it conducts persistent propaganda in behalf of pacifism and internationalism and against defensive preparedness; that it seeks to influence both foreign and domestic legislative branches of the Government; that it is undemocratic in its organization and in its methods, having no warrant to speak for the 30,000,000 church members it ostensibly represents; and that it is used as a facade behind which operate various groups of radicals and revolutionaries.

"Among church adherents, as well as among Senators, Representatives and other public officials, there is growing concern over this organized attempt to establish a dominating influence in governmental affairs by a religious organization, and it is not unlikely that a Congressional inquiry will be demanded."

Inquiry III-1—Sense of Obligation to Cooperate in Carrying Out the Representative Proposals of the Federation or Council of Churches in Your Community

Name of local Organisation: Washington Federation of Churches, 941 Woodward Bldg., Washington, D. C.

Please check the TWO of the following statements which come nearest to expressing your opinion.

(Check in these spaces)

- 1- The fact that the Federation (or Council) proposes it a good reason for not doing it.
2- The Federation (or Council) a misrepresentative movement; not desirable to cooperate with it.
3- Federation's (or Council's) proposals are understood to be mere gestures; practically negligible.
4- Would cooperate if convenient and advantageous locally—no obligation because Federation (or Council) proposes.
5- Would feel some obligation in matters in which it is customary for the Federation (or Council) to act.
6- Would feel obligation if assured of very adequate consultation with constituency in advance and probable approval of my denomination.
7- Would feel considerable obligation unless in conflict with position of my denomination or sentiment of my own church.
8- Would strain a point to cooperate for the sake of supporting an important movement.
9- Recognize representative character of Federation (or Council) and would feel strongly obligated to support it as the corporate expression of the Protestant movement in the community.
10- Regard consensus as registered in the Federation's (or Council's) proposals as morally authoritative for cooperating churches of the community.

Directions: Before checking read the list from the bottom up as well as from the top down, so that the order of items will not affect your answer.

Note: It is not assumed that any one of these statements will exactly reflect your position on the above matter. Please, therefore, write here a third statement expressing your position as accurately as you can in four lines or less:

Do not concede the right of any council, federation, conference, or other ecclesiastical body to dictate to me or to the congregation of which I am a member, but am always glad to cooperate in any good move that may be put on.

Name: Mr. Mrs. Miss (Check which) Check age: under 21 ( ); 21-45 ( ); over 45 ( )

Church and Denomination:

What office in the church: Local? Denomination?

NOT RECORDED



Inquiry V-3—Constitution's Judgment as to Appropriateness and Importance of Present Program of the Federation or Council of Churches in your Community.

Directions:—Please check against each item in the column which most nearly expresses your position. If you are so entirely un-informed as to any item of the program that you have no attitude at all toward it please check in the brackets at the right of the item.

Constitution's Position					Item of Present Program
Organization should not undertake	Questionable whether organization should undertake	Permissible but not important	Somewhat important	Highly important	
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- I. Religious Education.
  - Promotes and supervises Church Vacation Schools with a paid worker. ( )
  - Conducts a training course for Church Vacation School workers. ( )
- II. Evangelism.
  - Holds Lenten noon services in the down town area. ( )
  - Conducts conferences on evangelism with denominational leaders as speakers. ( )
  - Broadcasts a church service every Sunday morning over Radio WRC. ( )
  - Plans cooperative program of visitation evangelism for the churches of the city. ( )
- III. Comity.
  - Helps churches that are compelled to move to find desirable new locations. ( )
  - Gives advice in choice of sites for new churches. ( )
  - Recommends to particular denominations the assumption of responsibility in new real estate developments. ( )
- IV. Social Service.
  - Cooperates with and is a member of the Council of Social Agencies. ( )
  - Cooperates with Red Cross, Near East Relief and other such national organizations. ( )
  - Cooperates with the city and independent organizations in the interest of health and recreation facilities. ( )
- V. Finance.
  - Raises budget by contributions from the budgets of various individual churches. ( )
  - And also by appeals to:—
    - organizations and ( )
    - individuals ( )
  - Cooperates with Central Union Mission in its annual campaign. ( )
- VI. Internationalism.
  - Cooperates with Federal Council of Churches committee on World Friendship Among Children in the Doll Project with Japan and assisted national reception to dolls from Japan. ( )
  - Holds luncheons and other affairs for prominent foreign visitors. ( )
  - Promotes the celebration of Armistice Sunday in the local churches. ( )
  - Helps to set up organization for national conferences on world peace and allied subjects. ( )
- VII. Publicity.
  - Furnishes services of paid Publicity Director to the churches for assistance in preparation and arrangement of advertising and news on church pages of Saturday newspapers. ( )
  - Publishes occasional leaflets concerning the work of the Federation. ( )
  - Furnishes articles to newspapers regarding the plans and achievements of the Federation. ( )
- VIII. Race Relations.
  - Holds regular conferences of a very representative group of nine colored and nine white men and women on the improvement of race relations and bettering conditions among the negroes.
  - Has conducted a thorough survey of housing conditions among the Negroes under the direction of the Department of Sociology of Howard University. Results to be published at least form.
  - Arranged public meetings for conferring the Eschman Awards upon Dr. Hillard and Julius Roosevelt for distinguished services to Negro education at which a Justice of the Supreme Court presided.
- IX. Legislation and Law Enforcement.
  - Holds frequent conferences with police authorities concerning prohibition and other matters.
  - Exposes the contributions of Prohibition to the community.

# The Federal Council of the Churches of Christ in America

A REPRESENTATIVE BODY  
A RESPONSIBLE ORGANIZATION

A CENTRAL AGENCY  
A UNIFYING INFLUENCE

The Council provides a medium of cooperation for hitherto separated churches, in a wide range of tasks crucially important to spiritual well being.

"In essentials, unity; in non-essentials, liberty; in all things, charity."



What the Council is

A Federation of Twenty-three National Denominations

Northern Baptist Convention  
National Baptist Convention  
Congregational and Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
United Lutheran Church  
(Consultative Body)  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Methodist Protestant Church  
Moravian Church  
Presbyterian Church in U.S.A.  
United Presbyterian Church  
National Council of the  
Protestant Episcopal Church  
(Cooperating Agency)  
Reformed Church in America  
Reformed Episcopal Church  
Seventh Day Baptist Churches  
United Brethren Church  
United Church of Canada  
(Affiliated Body)

ALL INFORMATION CONTAINED  
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# al Council Does

## Council Is

approximately three hundred members with the denomination; the smallest name three members, which is represented in the membership.

in biennial sessions to review all work and to a committee of seventy-eight members nominated every phase of the Council's work.

ch no denomination can render alone are made activity such as social service, world peace, research

inter-church cooperation by assisting the fifteen State federations and all ministerial associations, and seeks to be by bringing about a greater practical efficiency.

## C. B. R. S.

Rev. Joseph R. Sizoo, D.D., *Vice-President*

Mr. Frank H. Mann, *Treasurer*

Mr. Richard G. Diringer, *Ass. Treas.*

## Department of the Church and Social Service

Carried the inspiration of Christian faith into social work and the best social work practice into church social services.

Organized the Church Conference of Social Work to correlate and lift the standards of Protestant social work.

Continued activity in the interest of better motion pictures.

## Committee on Religion and Health

(Inaugurated March 1, 1938)

Rev. Seward Hiltner, *Executive Secretary*

The Committee conceives its task primarily in terms of helping ministers to make their pastoral relationship with individuals more effective. It is felt that increasing attention should be given by the ministry through personal interviews to "the cure of souls." The cooperation of ministers and religious workers with physicians and psychologists will be sought in order to secure the maximum contribution which religious faith can make to both bodily and mental health.

## Department of Race Relations

George E. Haynes, Ph.D., *Executive Secretary*

Miss Katherine Gardner, *Associate Secretary*

Extended program of aid to share-croppers in two cotton states and sought to overcome discrimination in industry, social security administration and community affairs against Negroes and persons of other races.

Increased promotion of Race Relations Sunday; held local inter-racial conferences and continued crusades to stop lynchings.

## Department of Research and Education

Rev. F. Ernest Johnson, D.D., *Executive Secretary*

Benson Y. Landis, Ph.D., *Associate Secretary*

Published the **INFORMATION SERVICE**, including a number of monographs on social questions which attracted wide interest.

Completed a study of the relation of Church and State.

Completed a study of the chaplaincy in the Army and Navy.

Made available to churches the work of other organizations carrying on research of interest to religious and social workers.

## Department of Relations With Churches Abroad

Rev. Henry Smith Leiper, D.D., *Executive Secretary*

Aided persecuted pastors in Germany in effort of being about a concerted Christian defense of freedom of conscience and church autonomy.

Prepared plans for the World Conference on Church, State and Society at Oxford during the Summer of 1937. Arranged meetings for the Archbishop of York.

Cooperated with the Conference on Faith and Order and the World Alliance for International Friendship through the Churches in unifying activities in Sweden, Norway, Finland and Holland.

This department also serves as the American Section of the Universal Christian Council, an inter-denominational and international organization of churches primarily concerned with problems of Christian Life and Work.

## Commission for the Study of Christian Unity

Rev. Harlan Paul Douglass, D.D., *Secretary*

A new Commission organized September 24, 1937. To study and secure consideration of means whereby the unity of the Churches of Christ in America may be more fully realized.

Collects and publishes information concerning movements and proposals for greater unity.

Fosters such extension of existing unity, now realized in the Federal Council, as may be approved by the constituent churches.

Cooperates with the ecumenical movement on a world scale with view to securing the adoption of its ideas by the churches of the United States and Canada.

## Women's Cooperating Commission

Miss Anna E. Caldwell, *Secretary*

The Commission relates the leadership and activity of church women to the Federal Council in all phases of its services and is studying the relationship of the Federal Council to organizations of Christian women.

# What the Federal

The Federal Council carries out its work through the following various departments. A resume of typical activities and accomplishments will illustrate the scope of the services rendered.

## Department of Evangelism

Rev. Jesse M. Bader, D.D., *Executive Secretary*

Conducted the National Preaching Mission during the Fall of 1936 and in 1937 in forty-one centers of population and through the extension program reached approximately four hundred and fifty additional cities and towns. The meetings were addressed by one hundred and fifty-three different missionaries and attended by approximately two and one-half million people in four thousand three hundred and five meetings.

Thirty thousand ministers attended the ninety-one missions. Enrolled in Seminar groups were some 75,000 persons. All financial obligations of the Preaching Mission were met both locally and nationally.

During 1938—fifteen campuses will be reached by the University Christian Mission carried forward under the executive direction of the department.

## Department of Religious Radio

Frank C. Goodman, *Executive Secretary*

Sponsored ministry of religious radio over nationwide network of the National Broadcasting Company with ninety-two stations participating. Received 300,000 communications.

Secured voluntary cooperation of three hundred and five different clergymen from seventy-eight towns and cities, ten states, and three foreign countries for broadcasts.

Administered twelve weekly programs, under the sponsorship of the Federal Council, which have an actual commercial value of at least one million dollars a year, facilities for which are furnished free of charge by the National Broadcasting Company.

## Field Department

Cooperated in organizing Councils of Churches in major cities and in developing programs in cities and states.

Participated in work of Inter-Council Field Committee promoting cooperation by interdenominational organizations.

## Department of International Justice and Goodwill

Rev. Walter W. Van Kirk, D.D., *Executive Secretary*

Rev. Rowell P. Barnes, *Associate Secretary*

Developed religious observance of Armistice Sunday dedicated to peace.

Sought support of church people for effective legislation to keep the United States out of war.

Continued interpretation of international problems and cooperated with peace agencies of the various denominations and with the National Peace Conference.

## What the

A Representative Body. The constituent bodies representation based on the actual membership of the largest as many as 47. Every major group

A Responsible Organization. Council members decide questions of policy and program. Advised by the denominations functions in the interests of

A Central Agency. Administrative services available in urgently needed areas of religious and evangelism.

A Unifying Influence. The Council promotes Councils of Churches, the fifty-one City Church to eliminate duplication of effort and over-

Rev. Edgar DeWitt Jones, D.D., *President*

Rev. Samuel McCrea Cavert, D.D., *General Secretary*

Rev. Philip Allen Swartz, D.D., *Secretary*

## Committee on Marriage and the Home

Rev. L. Foster Wood, Ph.D., *Secretary*

Prepared educational material including "Building Spiritual Foundations in the Family"

Published articles in various periodicals on family life, marriage, parenthood and young people's relationship, such as: "You and Your Date," "Falling in Love Intelligently."

Issued a study course in "Growing Together in the Family." New study courses for young people, individual counseling, cooperation with agencies concerned with Christian Family Life and the preparation of young people for homemaking, constitute additional interests of this Committee.

## Industrial Division

Rev. James M. Myers, *Industrial Secretary*

Aided churches in social education and social action.

Interpreted major industrial and labor situations and developments in the consumers' cooperative movement to the churches from the point of view of Christian ideals.

Published program suggestions in the fields of economic and labor relations, world peace and race relations, together with the distribution of Human Labor Sunday Message.

Cooperated with the American Friends Service Committee in special experimental projects of social education and community cooperation in war and peace fields.

Served as clearing house of information on social legislation. On several occasions cooperated with the National Catholic and Jewish organizations.



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5 **The National Preaching Mission—A Significant Accomplishment.**

6 Two hundred churchmen under the leadership of Mr. James M. Speers of New York, served  
7 on a Laymen's Sponsoring Committee in order to win community interest and regard for this  
8 greatly needed effort to undergird national life with new foundations of spiritual life and purpose.

9 Numerous letters from men of note were received bearing testimony to the significance of the  
10 religious life and commending the objective of the Preaching Mission. A letter from General  
11 Pershing is herewith presented as indicative of the high regard in which the mission is held.  
12 Excerpts of other letters will be gladly furnished on request.

13  
14 **JOHN J. PERSHING**  
15 **WASHINGTON**

16 **Paris, France,**  
17 **August 12, 1937.**

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20 **Mr. James M. Speers**  
21 **49th Street and Fifth Ave.,**  
22 **New York, N. Y.**

23 **Dear Mr. Speers:**

24 I have noted with much interest and es-  
25 pecially satisfaction the accomplishment of the  
26 National Preaching Mission last fall, for it seems  
27 to me that only through the spirit of Christ and  
28 His teachings can we as individuals and as nations  
29 achieve that tranquility and understanding which  
30 should rule among all Christian people.

31 It is not a pleasant outlook that con-  
32 fronts us today, as we review the disturbed condi-  
33 tions in our own country and the potentially  
34 dangerous conditions in other parts of the world.  
35 Personal vanities and ruthless, selfish ambitions  
36 court disaster, and our western civilization may  
37 be unable to survive another world war. Never  
38 before has there been greater need of the spirit  
39 of Christ and of His teachings.

40 The work that the National Preaching  
41 Mission is doing is of tremendous importance, and  
42 I hope that its program contemplated for next year  
43 may be even more successful than the last.

44 **Yours sincerely,**

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When you are associated with the Federal Council you will be helping to secure a larger in-  
fluence for the Church of Christ in all matters affecting the moral and social condition of the  
people. You are also developing the fellowship and unity of the Church of Christ.

Checks may be made payable to Frank H. Mann, Treasurer.  
297 Fourth Ave., New York, N. Y.

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August 16, 1938

RECORDED

Dr. Edgar Dewitt Jones  
Central Woodward Church  
Woodward and Josephine Streets  
Detroit, Michigan

Dear Doctor Jones:

I want you to know how deeply I appreciated receiving your letter of July 7, 1938, with reference to the organization of the Laymen's Cooperating Committee of the Federal Council of Churches and while I deeply appreciate the invitation which you have extended me to serve on this Committee, nevertheless I feel that due to the tremendous pressure of my official duties I frankly would not have the time to properly devote to the Committee.

Although, as Mr. Francis Harmon pointed out, the Committee would have only one formal meeting a year, I feel that it would not be proper for me to accept your kind invitation knowing full well that it would not be possible for me to do what should be expected from a Committee member. It has long been my policy not to accept invitations to serve on committees when I knew that I would not have the proper time to devote to their work. I wanted to frankly let you know what my views were and in declining your invitation in the best interests, I believe, of the Federal Council for in this way I will not be depriving you of the services of some other committeeman who might possibly have more time to devote.

With best wishes and kind regards,

Sincerely yours,

John Edgar Hoover

- Mr Tolson .....
- Mr Nathan .....
- Mr Tamm .....
- Mr Clegg .....
- Mr Coffey .....
- Mr Crowl .....
- Mr Sawyer .....
- Mr Egan .....
- Mr Foxworth .....
- Mr Glavin .....
- Mr Ladd .....
- Mr Lester .....
- Mr McGuire .....
- Mr Nichols .....
- Mr Tracy .....

COMMUNICATIONS SECTION  
AUG 18 1938  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPT. OF JUSTICE

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5 RJB/ML

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7 FRANCIS STUART HARMON  
8 28 WEST 44th STREET  
9 NEW YORK

July 3, 1933

10  
11 NATIONAL COUNCIL OF THE CHURCHES  
12 OF CHRIST IN THE UNITED STATES  
13 OF AMERICA

14 Dear Mr. Hoover:

15  
16 Dr. Edgar DeWitt Jones of Detroit, President of the Federal Council  
17 of Churches, has asked me to serve as chairman of a Laymen's Cooperating  
18 Committee organized to afford increased lay participation in connection with  
19 the Council's work. It happens that most of the persons chosen by the twenty-  
20 three constituent denominations as representatives on the Council's executive  
21 committee are clergymen well along in years. By selecting a substantial number  
22 of young business and professional men for membership on this Cooperating  
23 Committee, it is hoped that a healthy balance may be achieved.

24  
25 I have agreed to serve on this Committee provided you and others of  
26 the type mentioned in the letter from Dr. Jones will join in the undertaking.  
27 Only one formal meeting of the full committee of one hundred is contemplated  
28 during each calendar year. There will be occasional group meetings in various  
29 parts of the country, for consultation and planning. The chief need of the  
30 Federal Council is to get the sympathetic collaboration of young laymen in  
31 formulating its program and their active sponsorship in the conduct of its work.

32  
33 Frankly I am not much interested in denominationalism. Considerable  
34 travel, at home and abroad, has convinced me that the chief handicap of the  
35 Christian Church today is its divisiveness. Since I am committed to the  
36 spiritual approach to life, I am anxious to see spiritually minded people  
37 present a much more united front, than at present, to the rising tide of  
38 secularism.

39  
40 When I resigned as a YMCA executive to reenter business, I determined  
41 to make the Federal Council one of the religious projects to which I would give  
42 some time and effort, because in my opinion, it is a vital symbol of Christian  
43 cooperation and a growing force in behalf of Christian unity. The fact that  
44 the Federal Council has balanced its budget year by year means that its present  
45 program rests upon a sound foundation, and any expansion of its activities  
46 depends upon normal processes of growth, rather than high pressure methods.

47  
48 I look forward with pleasure to our collaboration as members of this  
49 Committee and hope very much you will agree to render this service which should  
50 not prove unduly burdensome to any of us.

51  
52 Cordially yours,

53  
54 ALL INFORMATION CONTAINED  
55 HEREIN IS UNCLASSIFIED  
56 DATE 8-27-80 BY SP-5  
57  
58 Francis S. Harmon

59  
60 Mr. J. Edgar Hoover  
61 413 Seward Square, South East  
62 Washington, D.C.

100-50869-11

54  
55 contacted R.D. Simpson  
56 to Com. into 100-50869  
57  
58 Love/mk/5/1/58

R.H. M

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JPH:WSP

August 18, 1938

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EX

Mr. Francis Stuart Harmon  
28 West 44th Street  
New York City

Dear Mr. Harmon:

I wish to acknowledge your letter of July 8, 1938 extending me an invitation to serve on a Laymen's Cooperating Committee which is being organized under your leadership to assist in the work of the Federal Council of Churches, but unfortunately due to so many pressing matters which have kept me out of my office for several weeks, I have not had the opportunity to write you until the present.

I do appreciate very much indeed your invitation to serve on this Committee. At the present time, however, I feel that to accept your invitation would be an injustice since my time is so limited and while I appreciate the fact that the Committee will have only one formal meeting a year, nevertheless I have adopted the policy of never going into any venture in which I could not make the contribution which should be expected. I feel that were I to accept your invitation, knowing full well that I frankly would not have the time to devote to the duties of your Committee, it would possibly deprive you of the services of someone else whom you could select in my stead.

With best wishes and kind regards,

Sincerely yours,

John Edgar Hoover

- Mr. Tolson .....
- Mr. Egan .....
- Mr. Clegg .....
- Mr. Coffey .....
- Mr. Glavin .....
- Mr. Ladd .....
- Mr. Nichols .....
- Mr. Rosen .....
- Mr. Tracy .....
- Miss Gandy .....

COMMUNICATIONS SECTION  
MAILED  
AUG 25 1938  
P. M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

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THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
FRANK H. MANN, TREASURER  
297 FOURTH AVENUE, NEW YORK

SAMUEL MCCREA CAVENT,  
GENERAL SECRETARY  
PHILIP ALLEN SWARTZ,  
SECRETARY

July 7, 1938

Dear Mr. Hoover:

I take great pleasure in advising you of your appointment as a member of the Laymen's Cooperating Committee of the Federal Council. The Council itself is an elected body representing proportionately the various constituent churches and uniting leaders from twenty-three denominations in an effective agency created to eliminate costly duplication, to render important practical joint services, to deepen spiritual life and to initiate new projects best accomplished by united action. You will note from the enclosed folder the varied and important nature of the Council's activities.

There is one point at which Federal Council leadership needs reinforcement. Few laymen at present are elected to the Council. In order that business and professional men may have a more active part in its work, our executive committee has authorized the creation of a Laymen's Cooperating Committee as an immediate step to provide this greatly needed lay participation. Members of such a committee can be useful in many ways in interpreting and strengthening the Council's program.

Approximately one hundred men, including a number between twenty-five and forty years of age as well as some older men with intimate knowledge of the Federal Council's history and experience to date, will comprise this committee on which we very much hope you will consent to serve. Francis S. Harmon, former president of the National YMCA Council and now an executive in an important industry with headquarters in New York City, has been invited to serve as the committee's chairman. Charles P. Taft, Cincinnati attorney, Douglas Arant, President of the Alabama Bar Association and Birmingham attorney, and James H. Speers, Chairman of the Board of James McCutcheon and Company of New York, are among those who have already consented to serve.

100-50867-1

Growth of interest in Christian unity constitutes one of the most promising developments in the world today. At the moment when the American delegates from the organizational meeting of the World Council of Churches are returning from Utrecht, our own obligation deepens to make increasingly vital and effective the service which our Federal Council is rendering. I am sure that you will derive keen personal satisfaction through this connection with one of the expanding creative movements of our time. Please let us include your name on the roster of this committee.

RECORDED & INDEXED

Sincerely yours,

Edgar DeWitt Jones  
President

Mr. J. Edgar Hoover

13 Seward Square, South East  
Washington, D. C.

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5 [signature]

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JOHN EDGAR HOOVER  
DIRECTOR

119

Federal Bureau of Investigation  
United States Department of Justice

LEN:LCB

Washington, D. C.

July 20, 1938

MEMORANDUM FOR THE DIRECTOR

With reference to our recent conversation regarding the invitation which has been extended you to serve on the Laymen's Cooperating Committee of the Federal Council of Churches, I regret that I have not been able to supply the information which was necessary until the present time.

b7C  
From several of my friends in whose judgment I have a great deal of confidence, I have learned that as far as entertaining radical tendencies that the present administration of the Federal Council of Churches certainly would not be in favor of such ideas. Dr. Edgar DeWitt Jones, the President, is said to be progressively conservative and the general complexion of the General Council has changed considerably in recent years, so from this standpoint I do not believe that it would be objectionable to accept the invitation. However, from what information I have been able to secure, not an awful lot is known of the Laymen's Cooperative Committee which is presently being organized and I have waited until one of my very close friends, [redacted] could get additional information for me from New York.

[redacted] He is a very conservative chap and I have a great deal of confidence in his judgment, particularly in this matter since he does believe in the Federal Council of Churches. At the present time he is attending a summer course in New York and I knew that I would have an opportunity to see him last Saturday. However, it was not until today that he could secure the desired information and he now advises that even the national headquarters of the Federal Council of Churches do not have any information on the Laymen's Cooperating Committee and that it is his opinion that possibly this committee is being formed for one of two purposes. First to publicize the Federal Council through the addition of the names of several prominent individuals, or secondly, he is inclined to believe that this might be the beginning of a missionary movement, particularly in view of the fact that Francis Harmon has always been vitally interested in missionary movements and most of his activities in Church life other than his tenure of office with the Y.M.C.A. has been in the missionary field of the Church.

RECORDED & INDEXED

100-50869-117

b7C  
[redacted] of course, did not tell [redacted] that I had in mind and when he asked if the writer was interested in the Committee from the standpoint of doing something for the Committee, the writer, of course, advised him that he was merely seeking general information, whereupon [redacted] voluntarily advanced the advice that he believes there are so many other

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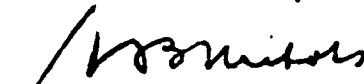
Memoandum for the Director

- 2 -

July 20, 1938

thing of great value where an individual could serve with a limited amount of time that he would be a little hesitant about going on the Committee. And this, frankly, is my view on this and accordingly I would like to recommend that you decline the invitation which has been extended you for certainly there will be other phases of activities in Church life wherein you could not only be of greater service but which in turn would be more worth-while from your standpoint.

Respectfully,

  
L. B. Nichols

- Mr. Tolson ✓
- Mr. Nathan
- Mr. Tamm
- Mr. Clegg
- Mr. Coffey
- Mr. Crowl
- Mr. Egan
- Mr. Foxworth
- Mr. Glavin
- Mr. Ladd
- Mr. Lester
- Mr. Nichols ✓
- Mr. Tracy ✓
- Miss Gandy ✓

June 24, 1933

Mr. J. Edgar Hoover  
 Federal Bureau of Investigation  
 U. S. Department of Justice  
 Washington, D. C.

My dear Edgar Hoover:

Before leaving for the World's Christian Endeavor Convention in Australia and special conferences in South Africa that will keep me out of the country until late September, I am writing to ask an unusual favor. On Monday, October 7 at 12:00 noon I begin a new series of broadcasts entitled "Opportunity". These will be carried by some eighty stations of the National Broadcasting Company. The talks will differ somewhat from the National Youth Radio Conference, but the spirit will be essentially the same.

On this first program, I would be grateful to you beyond words if you would take five minutes to introduce me. I would place in your hands material which would give you an idea of my purpose and perhaps our mutual friend, [redacted] could give you an intimate word or two that would enable you to say to the country something that would give this program a real open door to the young people, and older people too, of America.

While the broadcast is to be regularly from Radio City in New York, it is a sustaining feature of the company sponsored by the Federal Council of the Churches of Christ in America, as was the former program. I shall be away before you can reply to this communication, but any word from you will be forwarded to me.

With every good wish,  
 J. EDGAR HOOVER

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 DATE 8-27-80 BY SP-5 RWT/ML  
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August 23, 1938

Dear Mr. Hoover:

This letter to you was dictated and signed by [redacted] before he left on his trip to Australia and South Africa but was not mailed pending notification of approval from the New York radio office.

[redacted] is very anxious to have you on this first program.

Sincerely [redacted]

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5 [redacted]

[redacted]  
Secretary  
700-50869-118

ENCLOSURE

INDEXED

FEDERAL BUREAU OF INVESTIGATION  
AUG 26 1938 P.M.  
WILSON  
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100-50869-X18

August 27, 1938

[REDACTED]

[REDACTED]

b7c

Your secretary, [REDACTED] just forwarded to me your letter with reference to the new series of broadcasts which you will undertake on October 3, 1938, and I appreciate so much your kind invitation to me to introduce you.

I am indeed grateful to you for your kind invitation, and would like very much to be in a position to indicate an acceptance. However, I have made plans to be on the West Coast late in September and early in October, and I find that I will be travelling on October 3rd, so that it would not be possible for me to introduce you on the radio program on that date.

I hope that you will understand my position, and likewise I sincerely trust that you had a most enjoyable time at the World's Christian Endeavor Convention in Australia, and that your visit to South Africa will have been fruitful.

With best wishes and kind regards,

Sincerely yours,

COMMUNICATIONS SECTION  
MAILED  
AUG 27 1938  
F. B. I.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

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asks if Director will appear  
on a broadcast on Oct. 3, introducing  
advises that this program is a sustaining  
feature of the NBC sponsored by the Federal Council  
of the Churches in America and will deal in spirit  
with the talks given by on the National  
Youth Radio Conference. Advises  
can give Director details, as leaving  
for South Africa and will be away until late Sept. cek

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THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA

FRANK H. MANN, TREASURER  
105 EAST 22ND STREET, NEW YORK

EDGAR DEWITT JONES  
PRESIDENT

JOSEPH R. ZOO,  
VICE-PRESIDENT

SAMUEL MCCREA DAVENPORT  
GENERAL SECRETARY  
PHILIP ALLEN SWARTZ  
SECRETARY

September 7, 1933

Dear Mr. Hoover:

Your recent letter to Dr. Jones has, at his request, come to me for acknowledgment due to his absence in Detroit. Let me express the regret of the officers of the Council for your inability to serve as a member of our Laymen's Cooperating Committee.

The expressions of goodwill that have been received from a number of others who, like yourself, have been unable to serve on the Committee have greatly enheartened us in this effort to extend the cooperative work of the churches.

As this new Committee is the outgrowth of a similar laymen's group which sponsored a single project of the Federal Council, The National Preaching Mission, you may be interested in the compilation of letters enclosed herewith received from many notable persons.

Sincerely yours,

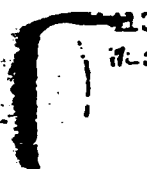
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*Philip Allen Swartz*

Secretary

*P.S. For your help in connection with this brochure I am very grateful. You will be interested to know that we are continuing our work to the 22 Seward Square, S.E. University Complex - Washington, D. C.*

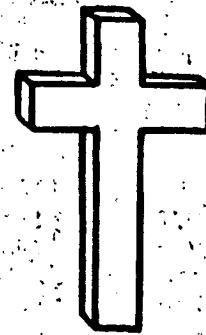
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... We Also Believe and therefore  
Speak...

II COR. 1:13

NOTABLE LETTERS  
*from*  
WELL-KNOWN MEN



LAYMEN'S SPONSORING COMMITTEE  
of the NATIONAL PREACHING MISSION

*under the auspices of*

THE FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA

297 Fourth Avenue • New York, N. Y.

to humanity than in our own land. The Church is a sponsor of peace, and I know that you will agree with me that at this moment, when there is a menace of war that may not be confined to any two nations, but spread among several nations, there is a weighty obligation resting on the Church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace.

Professor Rufus M. Jones, Haverford, Pa.

I have long been impressed with Peter's saying (when Jesus asked: "Will ye also go away?") "To whom shall we go?" Christ or what? Christ or whom? What is the alternative? What is the substitute for His truth, for His interpretation of life, for His way, for His revelation of God, for His words of eternal life? There is no alternative. And the poor old confused world in this time of perplexity must somehow be brought not to a theology about Him, not to an ideology about Him but to see Him and to love Him and to follow Him.

Charles F. Kettering, Dayton, Ohio

Someone aptly said: "The world will be rebuilt on the basis of better personal character—better men as employers and employees—as public officials and in private capacities and as leaders in state and nation. The finest forces of the social order are spiritual forces." Again, someone illustrated this in a way that makes it true beyond doubt—"Here is a knife made out of the finest steel with an edge on it like a razor. There is no logical quality of the knife that makes it an instrument of life or death. It all depends on who wields the knife. In the hands of a surgeon, wise and conscientious, it may be used to save life. In the hands of a mad man or criminal, the same knife may be used to readily destroy life. All these types of economic questions, all these devices of ours are mere tools. It all depends on the quality of spiritual forces that wields the implement whether they make for betterment or ruin. The highest forces of society are spiritual forces." Science made the world one great Neighborhood. It remains for us to make it a Brotherhood.

Engineers as a group quickly grasp the idea that a new bridge is not an end in itself; it is a highway



LONG DISTANCE TELEPHONE NATIONAL 8270-1-0-0-4  
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# AMERICAN FEDERATION OF LABOR

**Executive Council**  
President, William Green  
Secretary, Frank Morrison  
A. F. of L. Building, Washington, D. C.

First Vice-President, PHILIP BERRY, Carpenter Building, Indianapolis, Ind.	Fourth Vice-President, G. M. DUNN, 1200 Fifteenth St., N. W., Washington, D. C.
Second Vice-President, T. A. BERRY, 421 10th Ave., New York, N. Y.	International Vice-President, GEORGE L. BROWN, 430 Washington Ave., New York, N. Y.
Third Vice-President, MATTHEW WEALE, 170 Lexington Ave., New York, N. Y.	Fourth Vice-President, FREDERICK J. CARSON, 400 A. F. of L. Building, Washington, D. C.
Fourth Vice-President, JOHN CURRAN, Marblehead Building, Washington, D. C.	International Vice-President, PHILIP BERRY, 430 Washington Ave., New York, N. Y.
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Seventh Vice-President, G. M. DUNN, 1200 Fifteenth St., N. W., Washington, D. C.	International Vice-President, GEORGE L. BROWN, 430 Washington Ave., New York, N. Y.

Washington, D. C.  
July 24, 1937.

Mr. James M. Speers, Chairman,  
James McCutcheon & Company,  
Fifth Avenue, 49th Street,  
New York, N. Y.

Dear Sir:

I extend my best wishes for the success of the National Preaching Mission. All men of good will who are interested in the promotion of common betterment and in the development of Christian character must hold deep and sympathetic interest in the aims and objectives of your mission. The world is learning as never before that principles and teaching of religion offers a remedy for our social problems.

The threat of war and strife and the manifestation of hate and bitterness is traceable to a failure of individuals and nations to apply the teachings of the Master in human relations and in all the affairs of life. There is a great need for the submission of the Christian message with increasing emphasis during the troubled days throughout the world.

I hope your National Preaching Mission may succeed as a vital agency in the transmission of the Christian message.

Sincerely yours,  
*W. A. Green*  
President,  
American Federation of Labor

JL

## THE RESULTS OF THE NATIONAL PREACHING MISSION

The National Preaching Mission is a cooperative nation-wide evangelistic program for spiritual awakening in America. It has been characterized as the outstanding service of the Federal Council of the Churches of Christ in America. During the past year visits by groups of missionaries were made to some twenty-eight great centers of population. This year a series of meetings is planned in fourteen cities in as many different states. The primary objective of the Preaching Mission has been to build stronger foundations of Christian faith and life, to re-energize Christian service through the churches in every community, and to win those outside the churches to a new found faith in Christ.

The nation-wide response to this united effort has exceeded even the highest expectations. Many a community, through the National Preaching Mission, has felt the influence of a revival of vital religion. Positive evangelistic preaching has found a new place in the life of the Church. In spite of the confusion and perplexities of these days, the call to follow Christ has resulted in definite commitment to the Christian life. Many have been led to understand that religion has to begin in the individual heart and that if it does not begin there it does not begin. But Christian faith and discipleship have also been interpreted as involving the whole range of social relationship and as requiring a new purpose to recreate the entire life of mankind according to the will of God.

The outreach of the Mission brought the Christian message to audiences totaling two million people. As many as eighteen to twenty thousand people were assembled in single meetings. More than twenty-five thousand different pastors came together for conference. Over twenty thousand laymen were reached in special sessions. This united evangelistic program has made its impact on every part of the nation from large cities to countless small communities. Its continuance appears vital if this most vivid demonstration of Christian unity evidenced in our generation, is to enrich the spiritual life of countless other communities.

Rockefeller Center  
New York

Room 2100  
60 Rockefeller Plaza

November 4, 1937

Dear Mr. Speers:

As the Preaching Mission, conducted so successfully in the United States last year, enters on its second year, I would renew my expressions of profound interest in it.

If civilization emerges, as it must ultimately, from the period of general upheaval, strife and selfishness through which it is now passing, it will not be as a result of international treaties, diplomatic negotiations, political understandings or social or industrial panaceas. A stable, progressive, forward-moving civilization is possible only among men of integrity, high purpose and good will.

The great example of such manhood, the great inspiration to such a life, whether lived in poverty or affluence, came out of Nazareth. He alone is the Way and the Truth. Only as men hear and heed His voice is there hope. And so I rejoice that He is again being presented by the Preaching Mission as the Light of the world and the Friend and Guide of mankind.

Very sincerely,

*John D. Rockefeller Jr.*

Mr. James M. Speers  
Jas. McCutcheon & Co.  
Fifth Avenue, and 49th Street  
New York City

of Nazareth. I believe that the civilized races are suffering from a spiritual thirst which can only be quenched by a new and acceptable presentation of a real and living spiritual message.

General Jan T. Smuts, Pretoria, South Africa

The Christian Message still remains the greatest in human history. It goes to the roots of all our human troubles. Especially has it a special significance for our times, with their doubts and uncertainties, their worldwide friction and potentiality of danger, their threat to the unity of the human family. Never was there greater need than now for the deep human note of this message and its call to the building of the new order of things for which all mankind is longing.

Charles P. Taft, Cincinnati, Ohio

I am convinced that one of the fundamental issues of today is in the interpretation of history. On the one side you have the Marxian view that economic influences, especially the way that men earn their livings, are not only the predominant, but the only real factor in the development of the race. On the other hand you have the view that important as economic influences are, history is made at critical moments by spiritual ideals of justice, freedom and religion. In the determination of this issue there should be no doubt where the Church stands. Its great task is showing how God works in history, past, present and future, for the making of a better order. In the performance of this task, the Preaching Mission plays a most important part.

Hendrik W. Van Loon, New York, N. Y.

Unless I am greatly mistaken, the teachings of Christ have been taught (by diverse means) these last 1700 years. I agree with you that this world has reached a state of violence, cruelty and unspeakable vileness which cries out to heaven for improvement. But the old method of bringing the teachings of Christ to the multitude seem to produce rather poor results. This is not the time to come to ask ourselves whether there is not some other way of showing the human race that it is rapidly hastening to self-destruction?

PRINCETON UNIVERSITY  
PRINCETON NEW JERSEY

PRESIDENT'S ROOM

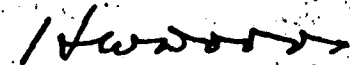
October 27th, 1937.

My dear Mr. Speers:

In this day of cure-alls which agree in only one respect, their hostility to Christian institutions, it is reassuring to remember that Christianity has successfully withstood similar attacks throughout the centuries. The conflict between science and religion which so stirred the Nineteenth Century present no obstacles to faith today. When the limitations of science are understood, as the true scientist understands them, it becomes clear that scientific truth in no manner invalidates the personal, spiritual values of religion.

Today the strongest attacks come from other quarters. The world is being swept by political religions, doctrines with demand submission to materialistic or pagan ideals, which set up the interests of a class or the might of the race as a substitute for a divine will asserting a spiritual destiny for man. To such abortive doctrines the teachings of Jesus carry a simple yet complete rebuke. Never has the need for a universal understanding of these teachings been so great as at this moment when millions are seeking escape from self-made difficulties by turning to man-made gods. It is high time that Christians re-examine in all humility the basis of their faith as we struggle towards a satisfying life pattern. In such re-examination will be found the means for a personal adjustment to the strain of the modern age and a truly therapeutic approach to the treatment of baffling social ills.

Faithfully yours,



H. W. Dodds

Mr. James M. Speers  
James M. Speers and Company  
Fifth Avenue at 49th Street  
New York City



years. It made a lasting impression not only upon the whole community but especially upon the student group.

It should be enlarged and continued. It is a mighty work and no one can anticipate the results for good which it may accomplish.

Hon. Chase S. Osborn, Saulte Ste. Marie, Mich.

The greatest need of the world today is that our spiritual reserves shall be brought up to where they are on an equality with the physical and intellectual. There is nothing wrong with the intellect of America and the world, nor with things physical, as great thinkers and striking athletic performances and wars indicate. In fact the world seems to have run largely to the physical. What is needed now, and sorely, is a rebirth in and a rededication to God on the part of all people who pretend to be an element of Christian civilization. The only solution of our problems both personal and national lies in this direction. The one great instrument for the purpose of bringing this about is the Church, devoted to the interpretation and teaching of the Immortal Truths of God Almighty and of Jesus Christ.

Professor William Lyon Phelps, New Haven, Conn.

The Gospels contain the only guide for correct belief and life both for individuals, communities and nations.

Dr. William S. Sadler, Chicago, Ill.

After more than thirty years of the practice of psychiatry, I have reached the conclusion that what is most needed by modern civilization is an enlargement of the spiritual life, an enhancement of universe insight.

I find in the vast majority of my patients that when all is said and done the thing that is really wrong with them is that they have lost their spiritual bearings—they are suffering from a lack of that stabilization of personality which is dependent on a real religious experience.

I sincerely believe that the greatest present-day need is that of a spiritual revival. In my opinion the present ills of the world would be best met by a better understanding of those spiritual realities which are so magnificently shown by the life and teachings of Jesus

JOHN EDGAR HOOVER  
DIRECTOR

Federal Bureau of Investigation  
United States Department of Justice  
Washington, D. C.

October 14, 1937

Mr. James M. Speers,  
Chairman,  
James McCutcheon and Company,  
Forty-Ninth Street and Fifth Avenue,  
New York, New York.

Dear Mr. Speers:

Upon my return to Washington your letter of September 20, 1937, advising me of the program of the National Preaching Mission and of your interest in its activities, has been called to my attention.

In dealing with the lawless, we of the Federal Bureau of Investigation I think are in an excellent position to observe the value of the proper teaching of our youth together with the absolute necessity of a high sense of moral responsibility in any community. In the last three years Special Agents of this Bureau have taken into custody nearly 12,000 desperate criminals and with the exception of a few isolated instances the great majority of these individuals had never come under the helpful influence of a Sunday School or Church.

I, therefore, feel that the National Preaching Mission has an important job to perform and it is my sincere hope that the ensuing session will be a most fruitful one for its members. Certainly, it is time to liquidate moral and spiritual bankruptcy that has swept the nation, and this can best be done through a militant educational program by the forces of righteousness.

As of possible interest I am enclosing a copy of the recent address which I delivered before the New York Herald Tribune Forum.

With best wishes and kind regards,

Sincerely yours,  
*J. Edgar Hoover*

senting new and difficult problems to man's mind and conscience. There are those who think it is becoming so top-heavy it will fall of its own weight. But this is certain: ~~it will~~ go on bringing new benefits to mankind, it will be because the mental and moral and spiritual nature of man shall keep step with material progress.

If man shall find these material triumphs all sufficing, if he shall fail to see that they are but the divine unfolding of God's universe, they will surely overwhelm him.

Professor Robert A. Millikan, Pasadena, Calif.

From my point of view there is no possibility of creating a better world unless we can develop everywhere, first, better hearts, and second, better heads than we now have. The development of better hearts, better conscience, better personal morality, greater unselfishness, has always been, and I think always will be, the main function of religion. Since the war there has been a decay of personal morality, which I should define as an attitude of willingness in each one of us to do what he himself thinks to be right,—to seek what each one of us considers to be the common good instead of his own immediate satisfactions. This attitude has nothing to do with science. It is the very essence of religion, and no small fraction of the world's woes arises from the decay of this attitude, and its revival means, as I take it, the revival of true religion. Another larger fraction of the world's ills springs not from an evil attitude, but from ignorance. The only cure for this is greater knowledge, which means the increase of science in the broad meaning of that term. From my point of view, the saving of the world rests upon the union of the attitude of religion with the method and the results of science.

President Daniel W. Morehouse, Des Moines, Ia.

In my judgment, the National Preaching Mission was one of the most inspirational and universally helpful meetings we have ever had in our city. I believe it made a greater impact upon our student body than any other specific religious movement has made in recent

LEWIS E. LAWES  
OSSINING  
NEW YORK

Sept. 21, 1937.

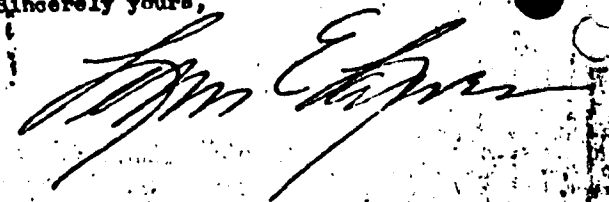
My dear Mr. Speers:

As a Prison Administrator it is my opinion that I am most advantageously situated to evaluate in families and communities the worth of proper Christian teaching and environment as it affects the individual. It is my unfortunate duty to supervise those thousands that enter this institution of whom a great many could have been saved that fate with the proper appreciation and application of these teachings.

Where the moral and ethical value of such teachings are missing, not only the individual but also the community suffers. There is first the incalculable loss to all that attends a general decline of group morality. Then of necessity follows lack of proper training for children with its attendant juvenile delinquencies, disrupted homes and ultimately crime.

There is no greater force for the waging of the war on crime than the teaching of our Christian morality. It is my sincere hope that the fine work of the National Preaching Mission may be extended in scope and importance in the future.

Sincerely yours,



Mr. James M. Speers,  
Fifth Avenue and 40th Street,  
New York City.

to greater inlets and outlets for the human mind. They grasp the philosophy that the only durable things are the invisible ones—not the bridge, but what the bridge stands for.

Hon. H. H. Kung, Nanking, China

There is no denying of the fact that a call to the Jesus way of life is needed to-day. One needs only to cast a glance about to realize it. The world is split by selfishness, deceit, and covetousness. Man to man and nation to nation our generation is running a race between spiritual enlightenment and catastrophe. Men of the Christian faith are now put on trial as never before. Either we must show the way by living the life according to the teachings of Christ or we betray the cause by being hypocrites. We have to make a choice; there is no middle course. If the Christians are not strong enough to convert the pagans then the pagans are always ready to absorb the Christians. The outcome depends upon whether or not we avail ourselves of the spiritual resources and live the godly life which our Master so perfectly exemplified.

Hon. Alfred M. Landon, Independence, Kans.

I have often said that there can be no lasting economic recovery without a moral and spiritual recovery, which must be built on character and moral and spiritual honesty. We must always have a public minded citizenry that can decide important questions on the basis of public interest even above personal and group interest if democracy is to survive.

Harold Lloyd, Hollywood, Calif.

One has but to look on the front page of any world newspaper to realize that we are going through a period in which the very existence of Christianity is threatened. Civilization itself is in a precarious situation, and I firmly believe that we must abide by the teachings of the Saviour if the equilibrium of the world is to be maintained.

Hon. Frank O. Lowden, Oregon, Ill.

This industrial age of which we boast is but little more than a century old. It has presented and is pre-

GIFFORD PINCHOT  
MILFORD PIKE CO PA

July 27, 1937.

I believe in the National Preaching Mission because I believe that the Christian religion is the necessary and the sufficient and enduring answer to the problems which beset the individual, the family, the State, the Nation, and the world.

And there never was a time, in my life at least, not even during the World War, when that great solvent of problems and source of peace and strength was needed as it is needed now.

Alfred Pinchot

great concern. Except by putting into practice the Golden Rule and principles of love and service taught by the Founder of all of our Christian churches, I see no other solution by which these and similar troubles can be solved.

Lloyd C. Douglas, Los Angeles, Calif.

Now—as ever—the Gospel is at its best when working like leaven. Noisy experiments and novel expedients do not lend themselves to this peculiar chemistry. No amount of ill-considered optimism, shouting, 'Lo—here comes the kingdom!' nor any dire pronouncements of doom in such terms as 'Lo—there goes the kingdom!' can be of assistance to the curious catalysis by which men's hearts are refined. If the Gospel is to have its chance, today, it must be sympathetically and wisely interpreted by able men of vision, consecration, and experience.

Professor Albert Einstein, Princeton, N. J.

Our day is characterized by marvellous achievements in the field of scientific comprehension and the technique of applying the preceptions thus gained; who would not rejoice thereat? However, we must not forget that knowledge and ability alone cannot lead mankind to a worthwhile and happy life. Humanity has every reason to give to the prophets of higher moral norms and values a loftier place than to the discoverers of objective truth. To me, that which humanity owes to personalities like Buddha, Moses, and Jesus, stands higher than all the achievements of the seeking and creative spirit. The gifts of these rarely endowed individuals should be cherished and kept alive with all our strength if mankind is not to lose its self-respect, the security of its existence, and its joy of living.

Hon. Cordell Hull, Washington, D. C.

Although in America we maintain as an ineradicable principle the separation of state and church—a free church in a free state—we fully realize the fundamental unity of purpose in the endeavors of each to provide more abundantly for social and spiritual welfare. Nowhere are conditions more favorable to such unity, nowhere is there greater opportunity for such service.



FRANK MURPHY  
GOVERNOR

STATE OF MICHIGAN  
EXECUTIVE OFFICE  
LANSING

July 2, 1937

Dear Mr. Speers:

Thank you for your interesting letter of June 24 regarding the National Preaching Mission.

I have no hesitation in expressing my wholehearted agreement with the objectives and ideals of this endeavor. It has been impressed on me more and more during these troublous days that the wisdom of the Holy Writ was never more apparent than when we apply it to the world of today. "He that ruleth his spirit is better than he that taketh cities," says the Proverb. What could better help us out of this period of industrial conflict at home and international friction abroad than a wholehearted observance of that undeniable truth? Self-discipline is the solid work upon which peace and true progress must be founded. Men will achieve it when they give practical application in their daily relationships with their fellow men to the teachings and the spirit of Christ.

Sincerely,

Mr. James M. Speers, Esq.,  
Chairman: James McCutcheon & Co.,  
Forty Ninth Street-Fifth Avenue,  
New York, N. Y.

great concern. Except by putting into practice the Golden Rule and principles of love and service taught by the ~~of~~ of all of our Christian churches, I see no other solution by which these and similar troubles can be solved.

Lloyd C. Douglas, Los Angeles, Calif.

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FRANK MURPHY  
GOVERNOR

STATE OF MICHIGAN  
EXECUTIVE OFFICE  
LANSING

July 2, 1937

Dear Mr. Spaulding:

Thank you for your interesting letter of June 24 regarding the National Preaching Mission.

I have no hesitation in expressing my wholehearted agreement with the objectives and ideals of this endeavor. It has been impressed on me more and more during these troublous days that the wisdom of the Holy Writ was never more apparent than when we apply it to the world of today. "He that ruleth his spirit is better than he that taketh cities," says the Proverb. What could better help us out of this period of industrial conflict at home and international friction abroad than a wholehearted observance of that undeniable truth? Self-discipline is the solid work upon which peace and true progress must be founded. We will achieve it when they give practical application in their daily relationships with their fellow men to the teachings and the spirit of Christ.

Sincerely,

Mr. James M. Spaulding, Esq.,  
Chairman: James McCutcheon & Co.,  
Forty Ninth Street-Fifth Avenue,  
New York, N. Y.

## FOREWORD

When the National Preaching Mission was inaugurated last year, a Laymen's Sponsoring Committee was formed of which Mr. James M. Speers of New York is chairman. Approximately two hundred churchmen from all sections of the country served on the committee in order to win community interest and regard for this united evangelistic enterprise.

Mr. Speers has received numerous letters from men of note in all walks of life, bearing testimony to the significance of the religious life and commendation of the objective of the Preaching Mission. The Laymen's Sponsoring Committee is presenting these statements in the hope that they will stimulate interest in this united work of the churches, so greatly needed to undergird national life with new foundations of spiritual life and purpose.

## EXCERPTS FROM LETTERS

Admiral Richard E. Byrd, Boston, Mass.

Just this morning I finished writing an article in which I made the statement that human beings must come to realize the truth that universal consideration of one's fellow man is the most important thing in the world today, and it must be developed whether we like it or not for the survival of civilization. What Christ taught is far more necessary today than ever on account of the interdependence of our modern life bringing in close contact vast numbers of people.

Cleveland E. Dodge, New York, N. Y.

There are so many new and exciting events taking place every day that it seems essential to challenge the public in a conspicuous way with the fundamental and spiritual values of life.

I am positive that the churches must work together in a united effort to be really effective. The Preaching Mission has demonstrated that this is possible. During

WILLIAM H. CHASE, CHAIRMAN  
WALTER P. BRIDGES, JR.  
DAVID A. WELCH, MEM.  
ALLEN W. BARKLEY, ST.  
THEODORE T. VAIL  
FRANK W. BULLOCK, JR.  
ALBERT W. CLARK, JR.  
JAMES W. LAMONT, JR.  
JOHN L. CLARK, JR.  
PETER A. BROWN, JR.  
JAMES P. GURNEY, JR.  
ROBERT A. BARKLEY, JR.  
FRANCIS H. BROWN, JR.  
CLYDE L. BROWN, JR.

ROBERT H. LA FOLLETTE, ST. SEN.  
ARTHUR H. VANDENBERG, ST. SEN.  
JAMES A. VANDERBILT, JR., SEN.  
JAMES A. BROWN, JR.

WALTER W. BARKLEY, ST. SEN.

United States Senate

COMMITTEE ON FINANCE

June 29, 1937.

Mr. James M. Speers,  
James McCutcheon & Company,  
Fifth Avenue & Forty Ninth Street,  
New York City.

My dear Mr. Speers:

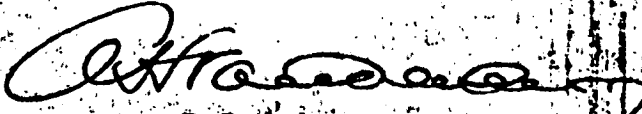
I am in complete agreement with the purport of your sturdy letter of June 24th.

This country - indeed this world - needs a spiritual revival more than any other single impulse. Certainly here in America the economic crisis and the political crisis are secondary; our primary challenge is a crisis in character.

The work which you and your associates are doing to revive the spiritual values of life touches our paramount need. Under the American System, separation of State and Church is vital; but separation of God and State is fatal.

I wish you all success.

Cordially and faithfully,



Arthur H. Vandenberg

JOHN J. PERSHING  
WASHINGTON

Paris, France,  
August 12, 1937.

Mr. James M. Speers  
49th Street and Fifth Ave.,  
New York, N. Y.

Dear Mr. Speers:

I have noted with much interest and especially satisfaction the accomplishment of the National Preaching Mission last fall, for it seems to me that only through the spirit of Christ and His teachings can we as individuals and as nations achieve that tranquility and understanding which should rule among all Christian people.

It is not a pleasant outlook that confronts us today, as we review the disturbed conditions in our own country and the potentially dangerous conditions in other parts of the world. Personal vanities and ruthless, selfish ambitions court disaster, and our western civilization may be unable to survive another world war. Never before has there been greater need of the spirit of Christ and of His teachings.

The work that the National Preaching Mission is doing is of tremendous importance, and I hope that its program contemplated for next year may be even more successful than the last.

Yours sincerely,

*John J. Pershing*

2 JOHN EDGAR HOOVER  
3 DIRECTOR

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6 Federal Bureau of Investigation  
7 United States Department of Justice  
8 Washington, D. C.

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October 3, 1938

MEMORANDUM FOR MR. TOLSON

For record purposes, I desire to advise that the following name has been added to the general mailing list:

Dr. Edgar DeWitt Jones  
Central Woodward Church  
Woodward and Josephine Streets  
Detroit, Michigan

Dr. Jones is President of the Federal Council of Churches, which group extended the Director an invitation to serve on the Laymen's Cooperating Committee in July, 1938.

Respectfully,

*L. B. Nichols*

L. B. Nichols

*Key*

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DATE 8-27-80 BY SP-5 RTH/MLC

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THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA

Department of Research and Education

OFFICE OF THE GENERAL SECRETARY  
287 FIFTH AVENUE  
NEW YORK

January 6, 1930

Mr. J. Edgar Hoover  
Federal Bureau of Investigation  
Washington, D. C.

Dear Mr. Hoover:-

Will you kindly mail me a few copies of  
representative publications of the Bureau of In-  
vestigation, including a copy of the latest printed  
annual report?

Thanking you, I am,

Sincerely yours,

[Redacted signature]

b7c

[Redacted]

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January 12, 1939

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Department of Research and Education  
The Federal Council of the  
Churches of Christ in America  
297 Fourth Avenue  
New York, New York

*b7c*

Dear [redacted]

I wish to acknowledge your letter of January 6, 1939, in which you request publications of the Federal Bureau of Investigation.

In compliance with your request, I am very happy to enclose literature of this Bureau which I trust will be of interest to you, and in the near future a copy of our Annual Report will be forwarded to you.

With best wishes and kind regards,

Sincerely yours,

Enclosure

The FBI  
Criminal Ident  
Selection and Training  
The Criminal's Code

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*[Handwritten signature]*

*[Handwritten signature]*

January 27, 1939

Department of Research and Education  
The Federal Council of the  
Churches of Christ in America  
297 Fourth Avenue  
New York, New York

Dear [redacted]

*b7c*

With further reference to my letter  
of January 12, 1939, I am very happy to enclose  
herewith a copy of our Annual Report for the  
fiscal year ending June 30, 1938.

With best wishes and kind regards,

Sincerely yours,

Enclosure

ALL INFORMATION CONTAINED  
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FEDERAL BUREAU OF INVESTIGATION  
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- Mr. Tolson
- Mr. E. A. Tamm
- Mr. Clegg
- Mr. Coffey
- Mr. Glavin
- Mr. Ladd
- Mr. Nichols
- Mr. Rosen
- Mr. Tracy
- Mr. Carson
- Mr. Egan
- Mr. Gurnea
- Mr. Hendon
- Mr. Pennington
- Mr. Quinn
- Mr. Nease
- Miss Gandy

THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
287 FOURTH AVENUE, NEW YORK

Mr. J. Hoover  
Mr. Nathan  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Coffey  
Mr. Hendon  
Mr. Quinn  
Mr. Tracy  
Miss Gandy

GEORGE A. BUTTRICK,  
PRESIDENT  
JOHN R. MOYER,  
VICE-PRESIDENT

SAMUEL MCCREA CAVERT,  
GENERAL SECRETARY  
FRANK H. MANN,  
TREASURER

December 28, 1939

My dear Mr. Hoover:

Recent events have given impressive illustration of the value of such a coordination of our Protestant forces as the Federal Council of the Churches of Christ in America. When the President of the United States desired the help of the churches in his efforts for peace he turned to the Federal Council. It is the one agency through which he could have direct relationship with the many different denominations.

Although the Council has widespread support it needs additional funds to fulfill enlarging responsibilities at this critical time. We are sending a special representative to Europe this week to confer with the Christian leaders in other nations with a view to securing a unity of Christian effort in behalf of lasting peace. We are carrying forward great programs of relief for the suffering, including refugees from Europe and the civilian victims of the war in China. We are conducting a united effort through the "University Christian Mission" to bring about a revival of spiritual life in our educational institutions. We are providing messages of religious inspiration over the radio, one every day of the year, over a national network. These are merely a few illustrations of our uniting activities.

Our Treasurer informs me that we must have several thousand dollars in addition to what is now in sight if we are to close our books on January 9 without a deficit. I therefore write to you and other friends in the hope that you will wish to share in the support of this work. In my judgment, it is the most important thing in Protestantism today.

With warm appreciation of whatever you can do, I remain

Very sincerely yours,

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5

*George A. Buttrick*  
George A. Buttrick  
President

Mr. J. Edgar Hoover  
Washington, D. C.

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THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
227 FOURTH AVENUE, NEW YORK

Mr. Nathan  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Ladd  
Mr. Egan  
Mr. Glavin  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Miss Gandy

GEORGE A. BUTTRICK,  
PRESIDENT  
JOHN R. MOTT,  
VICE PRESIDENT

June 10, 1940

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RTH/ma

Dear Mr. Hoover:

I take pleasure in sending you herewith a brochure  
entitled "Light in a Dark World." I believe that you will  
be encouraged by this record of united Christian witness and  
united Christian service in these distressing times.

I hope you will feel like having a part in strength-  
ening this work. In my judgment, there is nothing which  
affords greater promise for strengthening the moral and  
spiritual foundations of American life.

We need additional help and I shall be grateful  
for whatever you can do.

Very sincerely yours,

*George A. Buttrick*  
George A. Buttrick  
President

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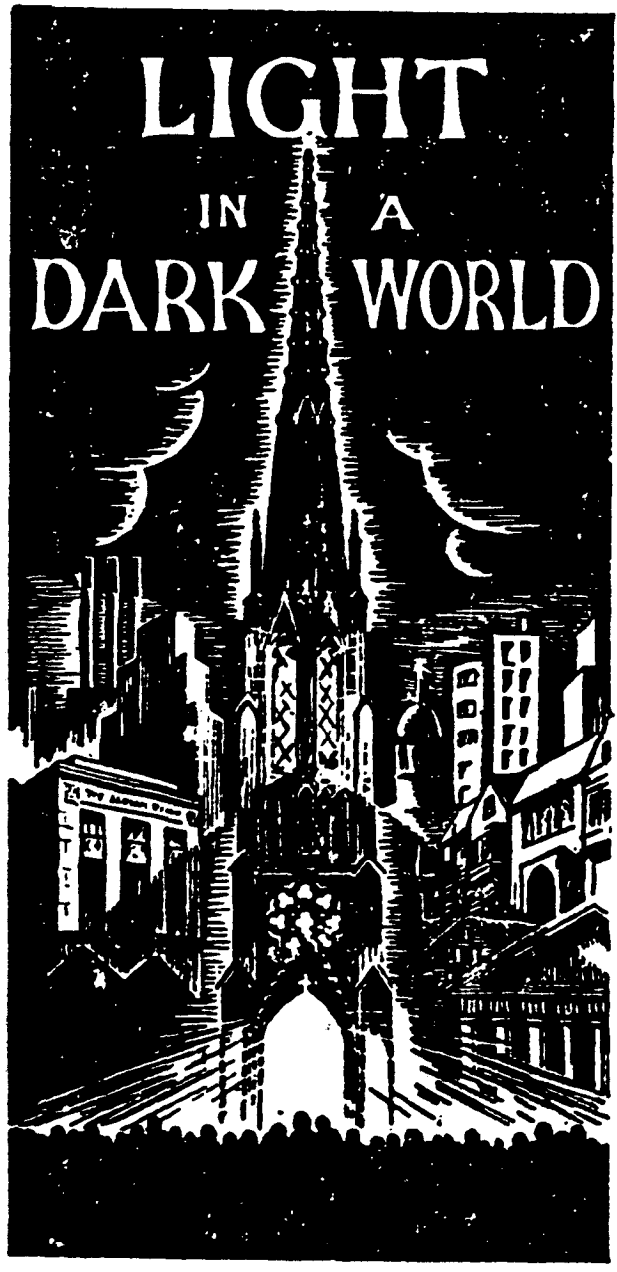
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Mr. [unclear]	
Mr. A. Tamm	
Mr. Clegg	
Mr. Ladd	
Mr. Egan	
Mr. [unclear]	
Mr. Nichols	<input checked="" type="checkbox"/>
Mr. Hendon	
Mr. Rosen	
Mr. Tracy	
Miss Gandy	



LIGHT  
IN A  
DARK WORLD

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## FOREWORD

AGAIN it may be true, as was said by Viscount Grey on the eve of the World War in 1914. "The lights are going out all over the world."

But one Light shines undimmed, the Light that streams from Jesus Christ.

That Light must reach men today through His Church. It is reflected in all the service that the churches of different names render. The Light, however, is dimmed when, instead of being a concentrated and steady glow, it is broken up into separate rays that never come to a clear focus.

The purpose of the Federal Council of the Churches of Christ in America is to intensify the Light — by uniting the Christian forces in a common witness to their faith, in a vital spiritual fellowship and in cooperative service to mankind.

The necessity of a united front among the Christian forces stands out more clearly than ever in this day of radical attacks upon Christianity in the totalitarian states and of much falling away from our Christian heritage even in America. As Bishop Charles H. Brent said just before his death, "The world is too strong for a divided Church."

It is providential that in such a time the Federal Council of Churches not only exists but has been strengthened by three decades of testing for its present responsibilities in dealing with problems of such magnitude as to require the combined wisdom and consolidated power of American Christians.

lished effort of the American Churches to move into an ever-enlarging unity.

The Council is the direct creation of the Churches themselves, not a free-lance organization nor an independent association of individuals. It has a carefully drawn constitution, officially ratified by the highest authority of the Churches that comprise its membership. The Constitution declares that the purpose of the Council is "to manifest more fully the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour."



More specifically, the objectives of the Council, as defined in its constitution are:

1. To express the fellowship and catholic unity of the Christian Church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
4. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

All churches which share the basic faith in Christ are eligible to membership. Into the details of doctrine the Council does not enter, its function being practical rather than theoretical. Yet while it does not presume to pass judgment upon the orthodoxy of its constituent members, either as Churches or as individuals, it stands unequivocally on the historic Christian faith and the bodies which embrace it all look to the Bible as their source of inspiration and guidance, and to Jesus Christ as their Lord and Saviour.

## How the Council Is Organized

WHILE until recently including only Protestant bodies, the Council is organized on a basis broad enough to welcome all branches of historical Christianity — whether Protestant or Catholic — which are committed to the ideal of fellowship and the practice of cooperation with other Churches. In 1938 the Syrian Antiochian Church in America, an Orthodox (Greek Catholic) body, was received into membership. Originally made up exclusively of Churches of the United States, the Council is open to Canadian bodies also and in 1955 the United Church of Canada became affiliated.

The ecclesiastical bodies which are today related to the Council are as follows:\*

Northern Baptist Convention	Colored Methodist Episcopal Church in America
National Baptist Convention	Moravian Church
Congregational and Christian Churches	Presbyterian Church in U.S.A.
Disciples of Christ	National Council of the Protestant Episcopal Church
Evangelical Church	Reformed Church in America
Evangelical and Reformed Church	Reformed Episcopal Church
Friends	Seventh Day Baptist Church
The Methodist Church	Syrian Antiochian Orthodox Church of North America
African Methodist Episcopal Church	United Brethren Church
African Methodist Episcopal Zion Church	United Church of Canada
	United Lutheran Church
	United Presbyterian Church

It is hoped that other Evangelical Churches, as the values of cooperation come to be more widely recognized, will enter into

\*Two of these commitments qualify their connection with the Council, the United Lutheran Church designating its relation as "consultative" and the Protestant Episcopal Church authorizing its National Council to cooperate in activities without ecclesiastical membership.



membership, so that the Council may include all the great bodies of Christ which hold to the same faith in Jesus Christ, the Son of God, the Lord and Saviour."

As the Council was officially created by the Churches, so also is it wholly responsible to them. Organized on a strictly representative principle, it is governed by approximately 550 delegated representatives, all named directly by the constituent denominations. These representatives, in their biennial meetings, constitute a central board of interdenominational strategy, developing a common mind, planning united policies and providing for concerted action. In the interim, an executive committee, made up of 70 members, all of whom also directly represent the cooperating Churches, meets bi-monthly for the supervision of all the Council's work.

The Council has no legislative authority over the denominations and is in no sense a super-organization but through its representative character and its democratic processes it federates the Churches themselves and facilitates the coordination of their programs. It conserves freedom and diversity, with no thought of dictation or enforced uniformity, at the same time that it secures a needed unity in action. Its increasing influence indicates that the old era of unrelated and divisive denominationalism is passing into a new era of cooperation.

During the thirty years in which the national denominations have been drawing together in the Federal Council, a similar process has been at work in local communities, and the furthering of this development is one of the most important responsibilities of the Federal Council. There are now more than 150 city and county Councils of Churches, created by the Christian groups of their own communities, responsible for cooperative service and coordinated efforts there. Fifty of these Councils have developed to the point of having executive staffs and budgets of varying sizes. In 22 states of the Union there are state-wide Councils of Churches providing leadership in furthering a united Christian program throughout their areas.

More recently the influence of this federated movement has spread to other parts of the world in wide proportions. As an outgrowth of the ecumenical conferences of 1937 — on "Life and Work" in Oxford and on "Faith and Order" in Edinburgh — a World Council of Churches is now in process of formation modelled on the general pattern of the Federal Council in America. When the World Council is completed, it will enable the Churches to transcend national and racial frontiers in their fellowship and to function more truly as "one Body of Christ throughout the world." But always it must be remembered that, there can be effective cooperation internationally only as the Churches of each nation find an effective working unity among themselves.



Christians from the ends of the earth met at Oxford.

## What the Council Does

In connection with the great functions of every church, the Federal Council is making the indispensable contribution of fostering unity of effort. The four fundamental activities of the Church may be summarized as follows:

- 1) It is a witness to God, as revealed in Christ, calling men to allegiance to Him;

membership, so that the Council may include all the great bodies of America which hold to a common faith in "Jesus Christ as Divine Lord and Saviour."

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More recently the influence of this federated movement has spread to other lands and has assumed world-wide proportions. As an outgrowth of the ecumenical conference on "Life and Work" in Oxford and on "Faith and Order" in Edinburgh — a World Council of Churches is now in process of formation modelled on the general pattern of the Federal Council in America. When the World Council is completed, it will enable the Churches to transcend national and racial frontiers in their fellowship and to function more truly as "one Body of Christ throughout the world." But always it must be remembered that there can be effective cooperation internationally only as the Churches of each nation find an effective working unity among themselves.



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- 1) It is a witness to God, as revealed in Christ, calling men to allegiance to Him.

2) it is a center of worship;

3) it is a teacher of the Christian faith and of the Christian way of life;

4) it is an agent of service to humanity.

The following pages briefly suggest how the Federal Council reinforces each of these four basic functions.

### I. Unity in Christian Witness

The witness of the Churches is sadly hampered when it is presented in a way that suggests anything like sectarianism. As a means of providing a testimony which by its unity of message and spirit will reflect the oneness of the Christian Gospel, the Federal Council plans and conducts a continuous program of evangelistic and spiritual emphasis. Concrete illustrations of its work along these lines indicate its value.

**A. Radio Broadcasting.** Through the Council as a central agency the Churches have been able to secure extensive radio facilities that could not be granted to a denominational group. Once every week-day in the year, and twice on Sunday, the Council sends out a message dealing with the central verities of the Christian faith and life over a national network, reaching millions unreached



by the regular ministry of the churches. An average of a thousand letters per day is received expressing appreciation for these messages or requesting copies of them. At the present time the Council is extending its radio activities to include the new medium of television. The first religious program ever telecast was given by the Council this past Easter for the special benefit of shut-ins in homes and hospitals and institutions.

**B. The National Preaching Mission of 1936-1938.** Under the auspices of the Council twenty outstanding interpreters of Christianity, some of them drawn from other lands, formed a united

group which made a nation-wide itinerary covering more than thirty great centers of population, spending four days in each city, sometimes reaching audiences of fifteen or even twenty thousand. The ministers of all denominations were brought together in each area, several hundred of them in each case, for conferences to stimulate and assist them in their ministry.



Courtesy, The Oregon Journal, Portland, Ore.  
A Newspaper Cartoonist's Impression

This year another concerted movement, known as the National Christian Mission is being launched. Its special objective is



The Church goes unitedly to students in the University Christian Mission.

to reach in each of the cities visited, the groups that are now outside all the Churches.

C. *The University Christian Mission of 1938-1940.* This has brought to forty-six great educational institutions a team of Christian leaders, including both ministers and laymen, who for a full week, in class-room visits, in informal conferences in fraternity houses, and in public meetings have confronted students with the claims of Christ upon their lives and helped them to see the meaning of Christianity and the Church for the world today. On each campus one or more luncheon conferences were held with faculty members to consider the place of religion in education. Because the Mission came in the name of the Church as a whole, not merely of a single denomination or an organization, it was warmly welcomed by university authorities even in tax-supported institutions.



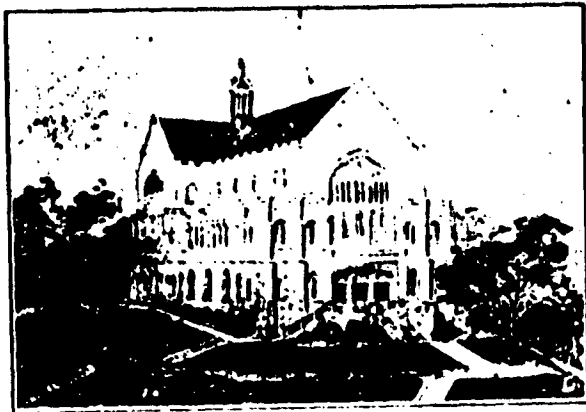
A fraternity group considers the Christian Message.

## 2. Unity in Christian Worship

In spite of a wide difference in forms, there are great spiritual unities that underlie the experience of worship. These the Federal Council helps to express. It circulates a common ~~invitation~~ for the devotional life; the Fellowship of Prayer, for daily use to all the churches during Lent, is published in an edition that runs into

hundreds of thousands. It promotes the observance of united periods of prayer and intercession on many occasions. Conferences and institutes for the training of ministers of all denominations in the conduct of public worship are held each year in different cities.

Another important approach to unity is that of helping the members of one Christian family to appreciate the heritage of worship found in other Christian communions. In addition, the Council fosters the observance of a common "Christian Year," combining the historic observances of the liturgical calendar with an emphasis on the contemporary interests of the present generation. This simultaneous recognition of cardinal aspects of Christian faith and life in worship has a deep unifying influence.



One of the local Union Churches of the Canal Zone, united inter-denominationally under the Federal Council's leadership, thus eliminating overlapping in this area.

### 3. Unity in Christian Teaching

Although the more formal aspects of Christian education are dealt with interdenominationally by the International Council of Religious Education (with which the Federal Council cooperates in several projects), the Federal Council is directly responsible for important leadership in the field of adult education.

**A. Education for Christian Family Life.** The family has come to be clearly recognized as the key to training in religion, to the development of character and to the building of a wholesome

society that the Council is today giving a major emphasis to instruction in this field. It maintains a highly qualified executive for this program — the only man in American Protestantism giving full-time service to educational work in behalf of the Christian home. This program emphasizes the part of the Church in preparation for marriage, parenthood and home-making.



H. Armstrong Roberts

**B. Education for Christian Social Living.** Difficult questions involving the application of Christianity to social, racial and international relations are the subject of constant study and publication. Research inquiries are conducted from time to time, on such problems as the improvement of motion pictures, the control of liquor traffic, industrial conditions, consumers' cooperatives, the plight of the share-croppers, and international issues, and the results made available in bulletins or study courses. Special messages are issued to stimulate Christian thought and practice in connection with the observance of Labor Sunday, Race Relations Sunday, Rural Life Sunday and World Goodwill Sunday. A national conference has been held on the relation of the churches to unemployment.

### C. Education on Relation of Religion and Health.

The long neglect of the field of health by most of the Churches has led the Council to undertake a program of cooperation between religious leaders, physicians and psychiatrists in strengthening the vital role that religion may play in the maintenance of mental and physical health. One of the main interests is to help clergymen to develop better techniques in their pastoral ministry to individuals who are



Courtesy Church Emergency Relief Committee

Evicted Negro Share-Croppers

in special need. Conferences or institutes on the relation of Christianity to mental hygiene are held annually.

**D. Education for Christian Unity.** While the central thrust of the Council is toward securing maximum cooperation among the denominations, there is a far-reaching vision of a more complete unity yet to be achieved. The reunion of the churches in one body, however — or even the union of kindred denominations within the Protestant family — is impracticable without a long process of education. This the Council undertakes to further through study of the problems and through conferences which de-

of the distinctive values for which the major denominations stand. Thus an ecumenical mind is being created which may one day make possible a type of unity beyond anything which is now practicable. Already several important unions of American denominations have taken place within the Council's constituency including the merger of two bodies to form the Evangelical Church, two others to form the Evangelical and Reformed Church, and three others to form the Methodist Church.

### 4. Unity in Christian Service

Since Christian unity is always deepened through a common participation in an unselfish ministry to human need, the Council conducts many undertakings of united service. Among important projects of this kind are the following:

**A. Relief of Suffering.** To meet desperate human tragedies and to express the spirit of Christian sympathy and compassion the Council is today giving special attention to the victims of war. Through the Church Committee for China Relief, created jointly by the Federal Council and the Foreign Missions Conference of North America, funds are being raised for food and shelter and clothing for Chinese civilians driven from their homes by invasion.

More than \$700,000 has been secured for this purpose from 1938 to 1940. A similar effort is being made for exiles from Nazi Germany through the American Committee for Christian Refugees, brought into being on the initiative of the Council. It both sends remittances abroad to help care for refugees in the neutral



Hungry Orphan Children



C. *Helping the Churches in Social Work.* Through the annual meetings of the Church Conference of Social Work, which the Council brought into existence, those who are responsible for leadership in this field are assembled for interchange of experience and mutual reinforcement. Persistent efforts are thus made to raise the standards of social service carried on by the Churches both in the local parish and in such institutions as hospitals and orphanages. The Conference also relates these church workers to the great National Conference of Social Work, thereby helping to emphasize the spiritual aspect of all the social work carried on by the community agencies which have no organizational connection with the Church.

D. *Efforts for International Understanding and World Peace.* The Churches, by reason of their faith in God as the Creator and Father of the whole human family, are widely recognized as the greatest potential influence for international justice and goodwill and therefore for world peace. But since sporadic and uncoordinated efforts are ineffective, the Council maintains a persistent program of uniting the churches in their work. Through a National Study Conference on the Churches and the International Situation, held for three days in the early part of 1940, a common platform was agreed upon, outlining methods by which they can lay the spiritual foundations for a new world order. The program includes a study of the causes of war, of the conditions that will make peace possible and of ways in which Christian principles can be more effectively applied to international problems.

A commission of outstanding Christian leaders, including experts in international affairs, is now engaged, under the council's auspices, in an intensive inquiry into the relation of the American Churches to the world situation that will follow the war.

The strongest emphasis is laid upon the significance of the Church as well a world-fellowship, including men of every race and nation. As a means of strengthening this world-fellowship the Council maintains active contacts and cooperation with

the churches in all other lands. Even in war-time the channels of communication with all the churches of the world are kept open. In the summer of 1939 the Council represented the American Churches in an international consultation, held in Switzerland, on ways of preserving the cooperation of the churches of the world in the face of war in the Far East and threatened war in Europe. At the beginning of 1940 a representative of the Federal Council made an extended visit among church leaders not only in the neutral nations of Europe but also in the belligerent countries on both sides of the battle-line in the interest of mutual understanding and fellowship. The World Council of Churches, in the development of which the Federal Council has had and is having a major part, now makes it possible for the American churches to cooperate with the other churches of the world with greatly increased power.

#### CONTACTS WITH WORLD-WIDE CHRISTIANITY



The Archbishop (Greek) of Thyateira, the Archbishop of York, and the Moderator of the Church of Scotland



## How the Council Works

The carrying out of the two-sided program of cooperative activity and united service the Council maintains a permanent staff of eighteen persons — 11 ordained ministers, 4 laymen and 3 women. The total employed staff, including stenographers, clerical assistants, bookkeepers and shipping clerks, number 41.

The work is organized in 12 departmental committees and commissions dealing respectively with Evangelism, Radio, Worship, Research and Education, Field Service, Religion and Health, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, the service of Chaplains, and Christian Unity. In the planning of these programs hundreds of men and women cooperate as advisers and volunteers. The Council's Cooperating Commission and a Women's Cooperating Commission enlist lay thought and activity in connection with the work as a whole.

All the staff members and all the cooperating committees are under the direction of the Executive Committee, which is made up of the representatives of the constituent denominations. It follows the general policies and program determined by the Council as a whole at its biennial meetings.

With other interdenominational agencies which have been organized on denominational boards for service in specialized tasks the Council maintains close cooperation. These include the National Council of Christian Missions and the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Council of Religious Education, the National Council of Women and the American Bible Society. These agencies have consultative representation before the Federal Council's Executive Committee as a means of providing duplication of effort and reinforcing one another.

## How the Council Is Supported

THE Council receives financial support from two sources: (1) direct contributions from the cooperating denominations and churches; (2) the gifts of interested individuals. The gifts of the latter are in part for the general work of the Council, in part for designated phases of the work which they are especially concerned to strengthen. About two-thirds of the total budget has to be secured from individual givers.

The budget of the Council for 1940 is as follows:

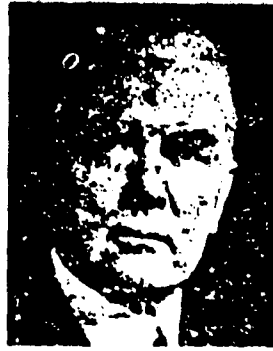
General Administration .....	\$ 86,900	
(including Central Office, Publicity, Promotion, Treasurer's Office and Pension Fund)		
Evangelism		
General .....	\$ 13,600	
University Christian Mission .....	8,000	
National Christian Mission .....	12,400	34,000
Social Service		
Marriage and the Home .....	\$ 7,000	
Industrial .....	12,400	
Church Conference of Social Work .....	3,900	23,300
International Justice and Goodwill .....	17,000	
Race Relations .....	17,500	
National Religious Radio .....	19,000	
Research and Education .....	51,685	
Field Department .....	10,000	
Study of Christian Unity .....	8,000	
Religion and Health .....	6,200	
Worship .....	4,800	
Chaplains .....	3,000	
Relations with Churches Abroad .....	5,000	
<b>TOTAL BUDGET FOR 1940</b> .....		<b>\$266,585</b>

All contributors are enrolled as "Federal Council Associates" and receive the *Federal Council Bulletin* (monthly) as a means of keeping them in constant touch with its work.

# Christian Unity and the Needs of the Hour

For more than thirty years the Federal Council has been the chief means of introducing American Christians to one another and showing them how much more important are the things in which they agree than are the things in which they differ. It is today the greatest influence in America for furthering the spirit and practice of unity among the churches. It is the foremost agency for coordinating the work of the Churches, enabling them to speak by Christian word with a more-than-denominational voice and to serve the community, the nation and the world with their combined strength — thus throwing a brighter light across our shadowed path.

What the Council has already done in bringing about a new era of Christian cooperation is warrant for the hope that it may give the Christian cause still more powerfully in the coming years. On this basis it appeals for the support, both spiritual and financial, of men and women who believe that the future of a tragically divided world depends on a larger fulfillment of our Lord's prayer that they all may be one."



Dr. John R. Mott  
Vice President



Rev. George A. Buttrick  
President



Dr. Wm. Adams B. ...  
Chairman, Relations with Churches Abroad



Dr. Mary E. Woolley  
Chairman, Women's Co-operating Commission



Mr. Francis S. Harman  
Chairman, Laymen's Co-operating Commission



Dr. Albert W. ...



...

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### FORM OF BEQUEST

The Federal Council of the Churches of Christ in America was incorporated under the laws of the State of New York by special act of the legislature, April 12, 1924, for the purposes defined in section two of the Act of Incorporation:

"The objects of said corporation shall be, to promote the spirit of fellowship, service and cooperation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure to increase their influence by united action in every department of their operations, at home and abroad."

The following form of bequest is suggested by those who desire to perpetuate the service of the Council after their death:

I give (devise) and bequeath to The Federal Council of the Churches of Christ in America, incorporated by the State of New York, the sum of ..... dollars (or otherwise describe the gift) for its corporate purposes.

THE FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA  
47 Fourth Avenue, New York, N. Y.

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Associate General Secretary

FRANK W. MANN  
Treasurer



For the support of the work of THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

I hereby subscribe \$..... payable.....

Name .....

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• Checks may be made payable to Frank H. Mann, Treasurer, and mailed to 297 Fourth Avenue, New York, N. Y.

New York, N. Y.

297 Fourth Avenue

Federal Council of Churches

Rev. George A. Buttrick

Federal Bureau of Investigation  
United States Department of Justice  
Huntington, West Virginia  
June 27, 1940

Director  
Federal Bureau of Investigation  
Washington, D. C.

Dear Sir:

On June 21, 1940, [REDACTED]

[REDACTED]  
West Virginia, delivered to Agent [REDACTED] of this  
Field Division a brochure which is headed "THE FEDERAL COUNCIL  
OF THE CHURCHES OF CHRIST IN AMERICA SPLAKS". This contains  
a list of several of the radical organizations and movements in  
the United States.

For the information of the Bureau, the brochure  
is enclosed herewith.

Very truly yours,

*Leo K. Cook*

LEO K. COOK,  
Special Agent in Charge

hab  
encl.

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 9-27-80 BY SP-5 RAK/mw

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FEDERAL BUREAU OF INVESTIGATION  
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# Harboring Spies

## Opposition to Dies Committee Called Dangerous

To the New York Herald Tribune:

The insidious propaganda by the Federal Council of Churches of Christ in America, in association with the heads of many of our leading institutions of learning, 148 in all, having for its purposes the nullification of the patriotic work being done by the Dies committee, may not be ignored by those who are at all familiar with the dangers inherent in such official investigation of the most important research agency in the United States.

That this propaganda is in the hands of experienced persons is shown by the timing of its release to the public. They knew that the Dies committee is about ready to expose the widespread activity of aliens in this country. The operations of the fifth column in Poland, Norway, Holland, Belgium and this country during the World War may appear amateurish and negligible when the facts of their operation in this country shall be revealed by the Dies committee and other agencies struggling to save this country from the fate of others. Similar vicious attacks are in progress against the F. B. I., which Mr. Hoover has brought to such a high state of perfection.

That religious and educational institutions, most of whom are largely dependent on public support for existence, should uphold saboteurs of these highly respected governmental agencies is understandable only upon the theory that these good men and women are victims of the enemies of

our social order—Heasians of our day.

The investigations of these alien activities reveal as shown by public record that:

Espionage and sabotage acts have increased from seven complaints a year prior to 1928 to 217 complaints daily, or 78,000 annually, at the present time.

There are estimated to be from 4,000,000 to 7,000,000 potential spies in this country today—potential recruits for the fifth column.

There are over ten million Americans unemployed, three million on W. P. A., 300,000 young men in the C. C. C. camps and 760,000 boys and girls graduating from our schools and colleges annually, most of them unable to find employment. Aliens and refugees supply the strongest competition for jobs that our unemployed encounter.

The Department of Justice indicates that the cost of crime in this country is about \$15,000,000,000 a year. The amount chargeable to criminal alien activity does not appear to be segregated from the total of the official figures.

If the Federal Council of Churches of Christ in America and their associates in schools, colleges and universities aid and abet, even unwittingly, enemies of government agencies diligently working to uncover these at least potential enemies and recruits for the fifth column, then we will have to look elsewhere in the future for patriotic, moral and spiritual guidance.

WILLIAM GRANT BROWN.

New York, May 11, 1940.

FEDERAL BUREAU OF INVESTIGATION

U. S. DEPARTMENT OF JUSTICE

NEW YORK HERALD TRIBUNE

TELETYPE UNIT  
FRI MAY 11 1940  
WASHINGTON FIELD OFFICE

DATE 8-27-00 BY SD-5 HSM FILE  
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THE  
FEDERAL COUNCIL  
OF THE CHURCHES

OF CHRIST

ALL INFORMATION CONTAINED  
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SPEAKS

CONSTITUENT BODIES OF FEDERAL COUNCIL:

Northern Baptist Convention	African M. E. Church	United Presbyterian Church
National Baptist Convention	African M. E. Zion Church	National Council of the
Congregational and Christian Churches	Colored M. E. Church in America	Protestant Episcopal Church (Cooperating Agency)
Disciples of Christ	Methodist Protestant Church	Syrian Antiochian Orthodox Church of North America
Evangelical Church	Moravian Church	United Brethren Church
Evangelical and Reformed Church	Presbyterian Church in U.S.A.	United Church of Canada
Friends	Reformed Church of America	United Lutheran Church
Methodist Episcopal Church	Reformed Episcopal Church	
	Seventh Day Baptist Churches	

SOME FACTS ABOUT THE COUNCIL

78 SPEAK FOR 22,000,000 PROTESTANTS

"It is the greatest force making for a united Church in America" says a Federal Council official bulletin, adding that "the 24 constituent denominations elect all the members of the Council, about 350, and all the members of its Executive Committee. Council members meet in biennial sessions to decide questions of policy and program. The Executive Committee of 78 members in the interim directs all phases of the work". The Federal Council was founded in 1908.

The Council's President, making his annual report (1933) said: "Some idea of the importance of the Council will be gained when I remind you that the actual membership of its constituent churches in the United States and Canada, and that its general constituency embraces more than one-half of the population of the two great commonwealths. The Federal Council today includes twenty-five of the great Protestant denominations with a membership of 22,000,000."

(All Quotations Used In This Document Are From Official Sources)

The Federal Council of Churches very well represents general Protestantism, not evangelical Protestantism. The Federal Council more often speaks for the Communistic abibboleth than the Gospel one . . . It has the backing of the extreme socialistic groups throughout the land."—The Rev. William Ward Ayer, pastor of Calvary Baptist Church, New York City, as quoted in the New York Times, March 22, 1933.

"The radical affiliation of the Federal Council of Churches of Christ is a subject of extensive discussion. Apparently in lieu of primarily promoting Christianity amongst its members it more represents a huge political machine which appears to intermeddle with radical politics. Its direction indicates that it interlocks with many of the most radical organizations."—From the report of the Federal Council of Churches, 1933.

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE  
JUN 24 1942  
HUNTINGTON FIELD OFFICE

# WAKE UP AMERICA!—A V

## Preacher-Politicians Propagandi

**1** **METHODIST FEDERATION FOR SOCIAL SERVICE:** "An organization" according to its Bulletin, "which seeks to abolish the profit system in order to develop a classless society based upon the obligation of mutual services"—which is a polite way of describing Communism. Its Social Questions Bulletin laments the fact that "professional patriots are seeking laws to prevent even the discussion of the overthrow of government by force and violence". One of its joint-Secretaries was Winifred Chappell who served, at the same time, on a national Communist Campaign Committee and signed a manifesto endorsing the Communist platform. In public addresses and in published articles, she advised the Youth of America to join the Army in order to be able to sabotage the Nation's defenses from within! She is now an instructor in a Communist College. The other Secretary, the Rev. Harry F. Ward, alien-born Marxist leader, was, until recently, chairman of both the Communist American League for Peace and Democracy and the Communist-defending American Civil Liberties Union. Ward has long been regarded as the Chief of Staff of the friends of Communism in America. There is no subversive movement in this country in which he does not wield an influence. Bishop Francis J. McConnell is president of the Federation.

**2** **SOCIALIST PARTY:** Standard dictionaries make no distinction between Socialism and Communism, insofar as ultimate ends are concerned. Socialists seek to take over the government by legislative means, if possible, resorting to a throat-cutting revolution only as a last resort. Many Communist leaders of today got their training in the Socialist Party. Socialists and Communists cooperate in many specific activities on a United Front basis. Norman Thomas, former clergyman, and perennial Socialist candidate for a major public office, has, for years, worked in close harmony with Federal Council of Churches officers in non-church movements. Earl Browder, Gen'l. Sec'y, Communist Party, explains: "The program of the Socialist Party and the program of the Communist Party have a common origin in the document, written by Karl Marx and Friedrich Engels in 1847-1848, known as the Communist Manifesto. There is no difference, so far as the program is concerned, in final aim. The differences between the Socialist and Communist parties are gradually being eliminated, and one unified Socialist or Communist movement is emerging."

**6** **PEOPLE'S LOBBY:** Its Slogan, according to its officers is: "To balance consumption and production by eliminating profit". Benjamin C. Marsh, executive secretary of People's Lobby, writes: "Its program includes: Increased taxation of the rich; socialization of ground rent and reduction of interest rates as steps toward the elimination of profits; public ownership of banking, natural resources, transportation, communication and all basic industries; government marketing and government housing corporations; international cooperation through increased freedom of exchange and allocation of national resources and raw materials". This program is in accord with the Socialist-Communist system of Russia.

**8** **UNITED FOR DEFENSE:** leading and radical leaders propose, according to its "to draw together groups into a United guidance of leaders in Churches, the new generation, four years ago, into a powerful organizing groups. It declares, as the "Red its major activities in campaign against the Dieing Un-American Act efforts of the Communists and subversive actions.

## Termites in th

Cross Section Study of 60 Federal Council of of the Organizations Which Have Used T

Rev. Roswell P. Barnes, N.Y.C. — (3) (2) (1) (11) (13) (14) (15)  
 Rev. Albert W. Beaver, N. Y. — (13) (14)  
 Rev. Hugh Chamberlain, Burr, N. Y. — (2) (3) (6) (11)  
 Bishop Edgar F. Blais, M.I. — (1) (16)



3. ... terms to spread communistic propaganda. Circulated petitions for and played a leading role in bringing about the recognition of Russia in 1917. It is a section of the ultra-radical War Resisters International which advocates the abolition of the present social order and will be established . . . It believes these changes can be accomplished by revolutionary uprisings . . . Every War Resister desires to take part in the struggle". Is branch of International Fellowship of Reconciliation, which says "we must work for a radical reorganization of society" and insists that "the class war is a fact". The American branch was set up by Norman Thomas, Harry F. Ward, etc., in 1917. Propagandizes for "left wing Christianity" and against military training and National Defense.

4. **LEAGUE FOR INDUSTRIAL DEMOCRACY:** Militant Socialist; for 35 years headed by Robert Moras Lovett, who has been active in Communist organizations, and has said that if America again "goes to war" that: "I shall take no part myself and shall do my best to defend others who take a similar stand". The LID propagandizes for "a new social order, based on production for use and not for profit". It joined forces with the Communist Party and set up the American Student Union which was a merger of the student section of the League with the Student section of the Communist party. Its position best expressed by Paul Blanchard, former field secretary, who said: "I am sometimes ashamed that I am an American. Yes, I am red and pretty red . . . the things that happened in Russia are bound to happen in America. The working class must have more power. They can't get that power unless they take it from somebody else. We must honestly try to abolish the superstition of patriotism. I am an American only by accident of birth".

5. **ANTI-DIES COMMITTEE BLOC:** A United Front of Communists, Socialists, radical clergymen and educators has, ever since its formation, waged a relentless campaign against the Dies Committee on Un-American Activities. The Anti-Dies "bloc" has assailed the committee with a continuous barrage of abuse through petitions, radio protests, mass meetings, etc. Failing to kill the committee, the "bloc" has attempted to "smear" individual members of the committee and to nullify the results of its good work. Examine the names in the center of this Chart and learn who among the Federal Council of Churches leaders have cooperated with these groups. Rev. Dr. Theodore Graebner, President of Concordia College, a distinguished clergyman, testifying before the Dies Committee, said that the Federal Council had "meddled incessantly in political affairs, invariably sponsoring the ideals of radical groups". The Federal Council, meeting in Buffalo, in biennial session, sent a statement to the Dies Committee denying the allegation, saying such a statement "grossly misrepresents the spirit and activity" of the Council. To date, the Council has NOT approved of the Dies Committee.

7. **COMMITTEE ON MILITARISM IN EDUCATION:** Cooperate with Socialist and Communist groups in waging relentless campaign against R. O. T. C. and military training in schools and colleges. Received \$12,400 from the "Red" Garland Fund to propagandize against military training in schools. Many of its officers are officers and leaders of the Federal Council of Churches. This group is listed by Walter S. Steele, in testimony before Dies Committee, as one of the "International Sections of World Revolutionary Youth Movement" along with Young Communist League, America Student Union, World Youth Congress, etc. It opposes National Defense work of the American Legion, Veterans of Foreign Wars, Reserve Officers Association, etc.

9. **WAR RESISTERS:** American Resisters for enrollment says: intention never to take or defensive international be by be . . . , relations, volunteer using my lat . . . or others free for war gans is: "To unite me determined to be irrespective of sponsors numerous movements and programed organizations.

- Rev. Allan August Chambers, N. Y. C. — (2) (3) (7) (11) (13) (15)  
 Miss Winifred Chappell, Mens, Ark. — (1) (3) (4) (10)  
 Dr. Jerome Davis, Conn. — (2) (3) (4) (5) (9) (13) (11) (13) (15)  
 Miss Dorothy Deiler, D. C. — (4) (7) (11) (14) (15)  
 Rev. Ralph E. Diffendorfer, N. Y. C. (1) (3) (11)  
 Rev. Sherwood Eddy, N.Y.C. — (2) (7) (9) (10) (11) (13) (14) (15)  
 Rev. Harold E. Fey, N. Y. C. — (2) (3) (13) (14) (16) (8)  
 Rt. Rev. Charles K. Gilbert, N. Y. C. — (4) (12)  
 Rev. Henry A. Atkinson, N. Y. C. — (6) (15)  
 Rev. L. O. Hartman, Boston — (11)  
 Rev. Hubert C. Herring, N. Y. C. — (2) (4) (11) (13) (16)  
 Dr. Emily Hickman, N. J. — (10) (15)  
 Rev. William Lloyd Imes, N. Y. C. — (5) (10) (11) (15)  
 Dr. Ivan Lee Holt, Tex. — (11) (14)  
 Dean Lynn Harold Hough, N. J. — (18)  
 Rev. Paul Hutchinson, Ill. — (2) (1) (4) (11) (13) (16)  
 Dr. Samuel Guy Inman, N. Y. C. — (11) (14)  
 Dr. Edgar DeWitt Jones, Mich. — (10) (11) (14)  
 Rev. Clarence W. Kemper, Colo. — (2) (11)  
 Rev. John W. Langdale, N. Y. C. — (2)  
 Rev. John Howland Lathrop, N. Y. C. — (2) (3) (5)  
 Rev. Henry Smith Ljeper, N. Y. C. — (5) (15) (16)  
 Rev. Halford E. Luccock, Conn. — (1) (2) (3) (5) (9) (11) (13)  
 Harry W. Laidler, N. Y. C. — (2) (3) (4) (6)

(Numerals Following Names refer to Chart)

**Federal Council — "a huge political machine . . . Possesses a strategical position from which IT IS ALWAYS ACTIVE IN ANY . . ."**

# WARNING - A CHALLENGE!

## Call for a NEW SOCIAL ORDER

**CHRISTIAN COUNCIL FOR INDUSTRIAL DEMOCRACY:** A United front organization sponsored by Communistic churches. Its purpose is to promote a different left wing front movement. Under the Federal Council of Churches, since its formation in Columbus, Ohio, growth has been rapid, with some 100 churches known in some 20 states. One of its main activities is to conduct a Committee of Investigation, and to expose Communist individuals and organizations.

**10 AMERICAN LEAGUE FOR PEACE AND DEMOCRACY:** This organization was set up on instructions from Moscow and formerly was known as the American League Against War and Fascism. It claims to have disbanded early in 1940 at the time it was said to "speak for" 7,500,000 "Americans." Earl Browder, secretary of the Communist Party, one of the League's original vice-chairmen, testified before the Dies Committee, under oath, that the League was a "transmission belt" for Communist propaganda. The Dies Committee later branded it a Communist organization. Bishop Francis J. McConnell was a contributor to its official magazine and his daughter was director of its Women's Department. Rev. Harry F. Ward, close associate of Bishop McConnell, was national chairman of the League.

**12 CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY:** An offshoot of the League for Industrial Democracy. Distributes LID literature, in addition to its own. "We are people" says its own executive secretary, the Rev. William B. Spofford, "who are classed all the way from liberals to Communists". The CLID is a radical pressure group operating within the churches to agitate against Constitutional government and to promote a social order patterned after that of Soviet Russia. Its statement of principles says: "We face a world in revolution. We believe that the Church is ready and anxious to discover how it can best be useful in forwarding the New Order . . . we intend to assist in recruiting candidates for the ministry as shall enter it with desire for socialized leadership". Dr. Spofford, in the past, has served as Acting Chairman of the Communist American League for Peace and Democracy, during the absence of Dr. Harry F. Ward. CLID field secretaries function at the same time in the same capacity for the ALP&D and the United Christian Council for Democracy. Dr. Spofford was a signer of the radical manifesto, of the Church Socialist League, calling for a "complete revolution of our present economic and social disorder," etc. This League was absorbed by the Church League for Industrial Democracy.

**13 NATIONAL RELIGION AND LABOR FOUNDATION:** Set up by radicals, in 1932, to propagandize "the new social order"; to give active cooperation to strikers, at the same time seeking the revolutionary overthrow of the capitalist system. Its directing personnel and National Committee, is composed almost exclusively of Socialists and Communists. Writing in its official organ, one of its officers says: "It is no longer a question of the need of revolution; the question is as to the method of bringing the revolution to pass . . . the work of revolt will have to be carried through a trained and disciplined group who will know how to function in a Lenin-leadership when the hour of opportunity comes. Our concern is to build the understanding leadership from those who are ready to talk business and digest the strong meat of direct revolutionary preparation". The official organ also said: ". . . in areas of class warfare we feel that the innate reverence of the average policeman for the religious habit will protect our own heads from his blows, and so, we place ourselves in the place of greatest danger, we can, also by that very act, protect the workers."

### Temple Gates

Churches Officers, Leaders and Members, and a Few  
 Other Names, as Officers, Members or Sponsors.

- Dr. Edward C. Lohman, N. Y. C. — (3) (5) (6) (9) (10) (11) (15) (16)
- Rev. J. Howard Mellish, N. Y. C. — (2) (11) (12)
- Dr. Charles Clayton Morrison, Ill. — (9) (11) (13) (14) (16)
- Rev. Abraham J. Mule, N. Y. C. — (3) (4) (7) (8) (13) (16)
- Rev. James Myers, N. Y. C. — (3) (6) (10) (8) (12)
- Bishop Francis J. McConnell, N. Y. C. — (1) (2) (5) (6) (4) (11) (16)

- Rev. Albert W. Palmer, Ill. — (3) (9) (14)
- Rev. A. Clayton Powell, N. Y. C. — (3) (5) (10) (11) (15)
- Dr. V. J. Riddle — (2) (3) (4) (5) (10) (11) (12) (13) (14) (15)
- Dr. Robert W. Searle, N. Y. C. — (3) (11) (13) (14)
- Rev. Guy Henry Shipler, N. Y. C. — (5) (10) (11) (12) (13)
- Rev. William E. Shelton, Mo. — (2) (11)
- Dr. Ralph V. Sockman, N. Y. C. — (3) (14) (15)
- Mrs. Mary Kingsbury Simkovich, N. Y. C. — (11) (12) (15)
- Rev. William B. Spofford, N. Y. C. — (2) (3) (5) (10) (11) (12) (16) (8)
- Rev. Alva W. Taylor, Tenn. — (3) (11) (14)
- Rev. Worth M. Tippy, N. Y. C. — (1)
- Rev. Ernest F. Tittle, Ill. — (1) (2) (3) (4) (11) (13) (14) (16) (9)
- Dr. Henry B. Van Dusen, N. Y. C. — (2) (9) (13)
- Dr. Walter Van Kirk, N. Y. C. — (9) (14) (15)
- Dr. Harry F. Ward — (1) (3) (10) (11) (16) (8)
- Dean Luther A. Weigle, Conn. — (9) (11) (13)
- L. Hollingsworth Wood, N. Y. C. — (3) (9) (13) (16)
- Rev. Herbert L. Willett, Ill. — (2) (9)
- Dr. Mary E. Woolley, N. Y. — (3) (5) (9) (11) (15) (16)
- Winnifred Wyzall, N. Y. C. — (2) (7) (13) (15)

**Organizations Shown on This Chart**

**FEDERAL LEAGUE:** State of the Revolu-  
tionary Communist War  
National. It pledge  
declares it to be my  
part in war offensive  
or evil, whether it  
be or handling munitions  
to war loans, or  
purpose of settling  
One of its slogan  
women who have  
to try war.  
The League com-  
munist-controlled  
of Communist-domi-

**11 NORTH AMERICAN COMMITTEE TO AID SPANISH DEMOCRACY:** Originally set up by the American League for Peace and Democracy, as a subsidiary. Its purpose was to spread propaganda and raise money for the Communist forces in Spain. Later, the committee became the clearing house for the numerous groups organized in the United States in the interest of Red Spain. Bishop McConnell was chairman of the Committee which, according to records of the State Department, raised millions of dollars for Spain's reefs and their activities. Officers and members of the Federal Council who cooperated with the Committee and served as "window-dressing" for many of its activities are shown on the accompanying Chart.

...nata, and radicals, will be launched this week". Such was the begin-  
ning of the so-called Emergency Peace Campaign which owed its success largely  
to support given by the Federal Council of Churches and scores of the Council  
of members. Numerous Communist organizations such as the American  
Student Union, whose campus strikes were financed by the Emergency Peace  
Campaign, gained in prestige and numbers by such intimate association with  
outstanding churchmen. Field workers for the Peace Campaign were trained  
at a Communist College. Scores of clergymen, many of them Federal Council  
members, preached "inspired" sermons, for the Campaign, for an hour.

**15 AMERICAN YOUTH CONGRESS:** The Congress, as now consti-  
tuted, was set up by the Communist Party and its stooges, and is  
under their domination. It is a major section of the Communist-led  
World Youth Congress. It follows, without deviation, the policies of  
the Communist International, and publicly boasts, through its officers, that some  
of its members are Communists. The so-called "brain trust" of the American  
Youth Congress are, in the main, officers either of the Communist Party or the  
Young Communist League, or both. When the World Youth Congress met in the  
United States in 1938, with the American section as host, many officers of the  
Federal Council of Churches were on the board of sponsors and one Federal  
Council executive, made the opening remarks. Junior Hadassah, Jewish young  
peoples' group (20,000 members) publicly branded The American Youth Congress  
as Communist-controlled and withdrew (May, 1940) as an affiliate.

**16 AMERICAN CIVIL LIBERTIES UNION:** "A supporter of all sub-  
versive movements; its propaganda is detrimental to the State" said  
a New York Legislative Committee on Subversive Activities. A  
Congressional Committee identified the ACLU as being "closely  
affiliated with the Communist movement in the United States, and fully 90  
percent of its efforts are on behalf of Communists". A Massachusetts Legislative  
Committee reported "the propaganda of this organization is dictated and domi-  
nated by Communists and Communist sympathizers". The ACLU, for 20 years,  
was headed by Dr. Harry F. Ward. It still has Communists as members, though  
it is publicly conducting a purge to eliminate Communists from its official  
board. However, Roger N. Baldwin, who has written, for publication, that  
"Communism is the goal" remains as its director. Study the list of Federal  
Council of Churches members and officers, in this chart, and note that several  
of them are associated with the American Civil Liberties Union. In fact, the  
charge has been made, so often, that the ACLU and Federal Council had an  
"interlocking directorate" between its governing boards, that the Council has  
been forced to make a public denial.

appears to intermeddle with radical politics"  
to direct radical political trend of thought"

TER AGAINST NATIONAL DEFENSE

Sworn Testimony before Dies Committee



# THE FEDERAL COUNCIL'S INTERNATIONALISTS DREAM OF WORLD SUPER POLITICAL MACHINE

## "World Political Organization"

"We urge that Christian people in all lands make every possible effort to bring about a world political organization.

"It must now be clear that no nation has a right to be a law unto itself, or the sole judge of its own cause. The United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and identify itself with other nations in the creation of a world government.

"Modern statism implemented by policies of unfettered national sovereignty, is a form of secularism against which we set ourselves.

"We call upon our people to mobilize the spiritual resources of our church in support of an international system of government.

"In taking this position we subscribe to the declaration of the Oxford Conference (1937) that 'a true conception of international order requires a recognition of the fact that the State, whether it admits it or not, is not autonomous, but is under the ultimate governance of God'.

"The Churches, which in themselves transcend national frontiers, have a peculiar responsibility to help expand men's loyalties to include the whole number of the children of our Heavenly Father, and the world government required by their common needs".

—Philadelphia Conference.

## "Necessity of World Government"

"Once the proposal for world government is made, it is virtually inevitable that most persons begin by asking questions about specific problems, such as methods of representation, the actual degree of authority to be ceded to the international agency either by existing nations or by their peoples, its methods of securing its budget, the scope of the so-called common concerns over which the world state would be given authority, and so on.

"It is most desirable that experts in every field should begin working upon pertinent sections of tentative drafts of a world constitution. The Christian forces of the world, having solemnly pronounced judgment upon unqualified national sovereignty, as they did at Oxford, should next declare with equal explicitness the corollary: that there must be a world authority to which alone the necessary aspects and degrees of sovereignty can be ceded by nations.

"World government, facilitating adjustments between nations, and maintaining order through peaceful change, is required today as never before"—from Federal Council Pamphlet, published in 1938.

## Political Pressure with a Vengeance

"As Christians, it is important that we become acutely aware of the legislative action of our government.

"As a practical means of acquainting Congress with the will of Christian citizens, we suggest:

"a. Participation in national peace organizations which do legislative work . . .

"b. Promotion of sustained discussion on specific legislation and the background for such legislation:

"c. Communication with Congressmen to discover their position on proposed legislation.

"d. Formation of a legislative committee if one is not already functioning in the community to keep in touch with measures of national and state importance . . .

"e. All candidates should be visited in an election year for mutual discussion of their position on peace and social issues. The record of those running for re-election should be learned in advance. Reports of interviews should be published through the press, public meetings and in other ways".

—Philadelphia Conference.

Sponsored by the Federal Council of Churches, through its Department of International Justice and Goodwill, a "National Study Conference on the Churches and the International Situation" was held in Philadelphia, Pa., Feb. 27-29, 1940. The published report of the findings and recommendations of the conference, from which quotations on this page are taken, carries this official statement:

"The Executive Committee of the Federal Council of Churches received with appreciation the Message from the Philadelphia Study Conference, authorized its publication and commended it to the churches for their study and ACTION".

## International Wealth-Sharing

"We express the conviction that the Church in its efforts to abolish war, should stress all effective means, both domestic and international where—by basic economic needs may be met and a more equitable distribution of economic goods achieved. . . .

"Closely related to the problem of world economic cooperation is the question of colonies. The period of pioneer and colonial expansion is passing. We concur in the judgment of the Geneva Conference of lay experts and ecumenical leaders convened by the Provisional Committee of the World Council of Churches (1939) that 'the task of colonial government is no longer

one of exclusive national concern or national interest, but that it must be regarded as a common task of mankind, to be carried out in the interests of the colonial people by the most appropriate form of organization.

"We believe that the principle of eventual freedom for all peoples is not only the recognition of an essential right but is also a prerequisite of the creation of their sense of justice and goodwill without which we cannot hope to rid the world of war".

—Philadelphia Conference.

## Conscientious Objectors

"The Churches should make available machinery for registering conscientious objectors in their local churches and with their national bodies. There is a growing feeling that the Churches should challenge the principle of military conscription, that the exercise of conscience on the part of its citizens may be protected.

"In seeking to uphold by legal means the civil rights of conscientious objectors, the Church does so as a means of maintaining the religious freedom which God-fearing men must and will act upon, no matter who seeks to deny it, and the civil rights basis to democracy.

"In the case of some conscientious objectors their services may take a non-cooperative form, such as a refusal to take part in any measures designed to help the war system in any way. In such cases it should be the part of the Church to give understanding and support to the group whose conscience led them to make their protest in these terms.

"This seminar declares its strong conviction that the handling of the conscientious objector should be a matter of civilian control at all times".

—Philadelphia Conference.

## "Twilight of Capitalism"

The League for Industrial Democracy, which propagandizes for a Socialist America, is represented among churchmen by one of its by-products, the Church League for Industrial Democracy—Bishop E. L. Parsons, president, and Bishop McCannell, vice-president. In a statement, Bishop Parsons said:

"A new order is coming whether we like it or not. We are living in the twilight of the gods of capitalism. We cannot help the coming night, but we can do our part in trying to make the new order, whose dawn is for the distant generation will welcome.

"There are many hateful and unchristian things in Russian communism, but there is at least something in a society in which youth is brought up to serve the community rather than to seek success in the form in which we commonly think of it in America today."

PATRIOTIC AMERICANS, both church members and non-church members, will not submit to any proposal to "cover up" the United States' participation in the world's largest and most profitable industry of selling arms and munitions to the world, and the confiscation of their material goods which, as individuals, they acquired through initiative and industry, under the protection of our sound and sensible American system of society and government.

# RADICAL IDEAS, NOT ENEMY BOMBS REAL THREAT TO THE UNITED STATES

## Soviet Union Is Praised

The Daily Worker, official Communist Party organ, of Jan. 7, 1936, published the following, from Memphis, Tenn.:

"The Methodist Young People's Conference, with 5,000 delegates in attendance, took a sharp turn to the LEFT in its closing sessions. The Soviet Union was highly praised by Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America.

"Dr. Kirby Page, noted fighter for peace, told the convention that young people should resist the compulsory Reserve Officers Training Corps—even if it means expulsion from college.

"Dr. Holt defended the Soviet Union from attack. He declared that the aims of the dictatorship of the proletariat in Russia 'was the establishment of a better life. The Russian government does not purport to do this through exploiting someone else, but through raising the general level of all. It is difficult to find youth anywhere in this world more devoted to the cause of Christ than you'll find the youth of Russia devoted to Stalin and his new social order'.

"He warned the older generation that 'among most of the youth of the world today there is a desire for a change, many preferring revolution. Youth is willing to die for a new order. We adults have made our mistakes . . . We have given youth a broken down machine and no tools'.

"Dr. Page was emphatic in his position on the R. O. T. C. He made it plain that militarism in colleges and high schools are a force of evil. 'If we had four or five hundred students expelled for refusing to wear the army uniform', he said, 'we wouldn't have compulsory military training in our schools'.

## Council Favors Intermarriage

"Information Service", of Nov. 13, 1926, weekly publication of the Federal Council, reporting a Council Departmental conference, said:

"The conferences in almost every session faced frankly their personal attitudes toward men and women of different races — in business and social relations. Nor was the question of intermarriage evaded. That was considered at length. It was felt that some pioneer spirit should take advanced steps in that direction. But in doing so both parties to the marriage should realize that, in general they and their children would have to face many difficulties. After the discussion on intermarriage the group concluded that if the individuals concerned fully realize the difficulties involved, mixed marriages may be socially highly desirable.

## Federal Council Presidents

**DR. GEORGE A. BUTTRICK (1940)**  
—English-born; Emergency Peace Campaign speaker; signer, with many Federal Council leaders, of statement denouncing Catholic Church of Spain, and defending Communist regime of Spain. The statement, published at Communist Party printing establishment, is still sold (May, 1940) at Communist bookstores.

**REV. EDGAR DEWITT JONES (1937)**—Emergency Peace Campaign sponsor; co-signer, with several other Federal Council leaders, of the Booklet, "SPAIN", which sought to justify killing, by Communist-led firing squads, of priests and nuns in Spain. The document was sold in Communist bookstores and distributed, free, by Amkino, official Soviet Union film agency, to promote Communist propaganda motion picture.

**REV. ALBERT W. BEAVEN (1933)**  
—Emergency Peace Campaign sponsor; signer, with 44 others, of National Religion and Labor Foundation (see Chart) letter to President Roosevelt, urging him to go farther to the LEFT and Socialize America. Letter said, in part: "We hold that there can be no recovery so long as the nation depends on palliative legislation inside the capitalist system".

**BISHOP FRANCIS J. McCONNELL (1932)**—See Chart for a few of his radical connections. His associates in left wing movements read like a Communist Party roll of honor.

**DR. IVAN LEE HOLT (1936)** — Emergency Peace Campaign sponsor; see Daily Worker article, on this page, for Dr. Holt's defense of Communists.

## "Build Here an Order Like in Soviet Union"

On the letterhead of the National Religion and Labor foundation (see Chart), and signed by an accredited executive, was this letter of Feb. 16, 1933:

"Instead of attacking Soviet Russia, we are anxious to appreciate the contributions which it has made and, at the same time, build here in this section of the world an order that has all the values of the one that is being created in the Soviet Union, without sacrifice of other important values."

The names of many officers and members of the Federal Council of Churches are listed on the letterhead.

## Federal Council Sex Manual

"A crowning achievement of the Federal Council controlling group along the line of preparing the way for atheistic communism".

Thus, did Gen. Amos A. Fries indict a 67-page pamphlet "issued under the auspices of the Conference on Preparation for Marriage and Homemaking, instituted by the Federal Council of Churches" and entitled: Young People's Relationships".

This filthy and revolting discussion of sex relationships, which was offered as a "Manual for Leaders" of "young people between the ages of 16 and 19", was written by the Rev. B. S. Winchester, of the Federal Council of Churches. Its early editions also carried the names of Dr. Samuel McCrea Cavert and Dr. Worth M. Tippy on the flyleaf.

The Sunday School Times (Philadelphia) of August 13, 1932, editorially discussed the pamphlet, quoted from its pages, and added:

"Many other statements in this sixty-seven page book, 'Young People's Relationships', are so vile that The Sunday School Times would not be willing to print them. Yet the Federal Council of Churches places its imprimatur on the book by having it published under its own auspices . . ."

## A MESSAGE!

*Free Christian America — the Christian Church, and the Christian Home — must unite and renew their faith in the God of our fathers, and give courageous, undivided allegiance to our cherished institutions and ideals — that this nation may be preserved — that it shall not perish from the face of the earth.*

*We commend this chart to the American people, and particularly to members of our Protestant Churches who, for lack of knowledge, or on grounds of expediency, have been giving aid and comfort to zealots having fantastic schemes for regimenting the Church, the Home and the Government, in the name of "a new Social Order".*

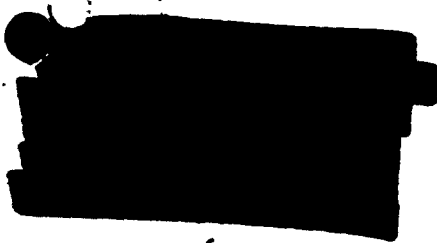
*Our fervent prayer is for a revival of Americanism, and a return to Religion and Righteousness.*

**AMERICAN WOMEN  
AGAINST  
COMMUNISM, INC.**

32 Vanderbilt Ave., New York

"REVOLUTION IS BUT THOUGHT CARRIED INTO ACTION"

EMMA GOLDMAN, Famous Anarchist



b7c

Inspector S. J. Tracy  
Federal Bureau of Investigation  
Washington, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

My dear Mr. Tracy:

b7c

[Redacted] This will introduce the bearer,  
[Redacted] who has been a vestryman of this  
church for most of the past twenty years.

b7c

[Redacted] has received thru the  
mails certain pieces of literature which seek to  
bring discredit and distrust on one of the great  
organizations of Protestant Churches in American -  
the Federal Council of the Churches of Christ in  
America.

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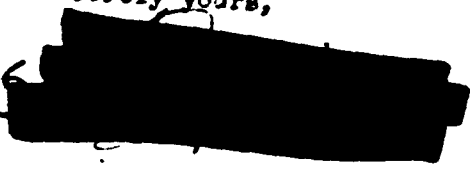
Both [Redacted] and I have been  
much disturbed and wondered whether there was some  
way in which this unfair and subversive information  
being sent thru our mails could be stopped.

I hope you will listen to his  
story and if this is not within your particular  
department advise him and refer him to the proper  
officers.

We would greatly appreciate  
your cooperation in seeking to stop this most unjust  
propaganda which attacks one of our national  
religious organizations.

b7c

Very sincerely yours,



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100-50869-X26

2 JOHN EDGAR HOOVER  
3 DIRECTOR

4 Federal Bureau of Investigation  
5 United States Department of Justice  
6 Washington, D. C.

7 July 17, 1940

8 MEMORANDUM FOR THE DIRECTOR

Mr. Tolson  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Carson  
Mr. Egan  
Mr. Gurnea  
Mr. Hendon  
Mr. Pennington  
Mr. Quinn  
Mr. Nease  
Miss Gandy

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[redacted] was referred to me by [redacted] Arlington, Virginia, where I happened to give an address one evening a few months ago. [redacted] desired to submit the attached data to the Bureau for such use as the Bureau may find for it.

b7c  
b7d

With reference to the publication about the Federal Council of the Churches of Christ in America and the mimeographed release by Samuel McGregg Lambert and the reprinted article of May 17, 1940, from the New York Herald-Tribune, [redacted] stated he would appreciate it if these articles were returned to him as soon as the Bureau has reviewed the material. [redacted]

I thanked him for making the material available to the Bureau.

Respectfully,

*AS*  
S. J. Tracy

letter to b7c  
[redacted]  
8/2/40

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RLB/MLC

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FEDERAL BUREAU OF INVESTIGATION  
3 AUG 8 1940  
U.S. DEPARTMENT OF JUSTICE

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100-50869-426

RECORDED

August 2, 1940

[Redacted]

*BIG  
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Dear [Redacted]

Inspector S. J. Tracy of this Bureau has advised me of your recent call at my office at which time you left several pamphlets published by the Federal Council of the Churches of Christ in America.

I want you to know that I deeply appreciate the patriotic motives which prompted you to bring this information to my attention, and you may be assured that this matter will receive appropriate consideration.

In accordance with your request I am returning herewith the pamphlets you so thoughtfully provided.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

Enclosure

DATE 8-27-80 BY SP-5 [Handwritten initials]

(Pamphlets returned:

"An Attack Upon the Churches!" by Samuel McCrea Cavert

of letter by William Grant Brown to New York Herald Tribune, appearing in 5/17/40 issue.

"The Federal Council of the Churches of Christ in America Speaks." (Some facts about the Council))

COMMUNICATIONS SECTION

MAILED

AUG 2 1940

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

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[REDACTED]  
[REDACTED]

July 9, 1941

Federal Bureau of Investigation  
Washington, D. C.

Gentlemen:

May I ask you to give me your findings and opinion regarding the Fellowship of Reconciliation and the Federal Council of the Churches of Christ in America, and especially regarding their activities in organizing and leading the various pacifistic groups?

Do you find that these two organizations have any communistic or socialistic leanings or connections?

If you can send me any information or literature covering this matter, I shall be glad to pay the charges.

Yours very truly,

b7c

[REDACTED]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

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August 6, 1941

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RECORDED

[Redacted]

37C

Dear [Redacted]

I desire to acknowledge receipt of your communication dated July 9, 1941, and to express to you my sincere appreciation for your courtesy and interest in communicating with me.

With respect to your inquiry I regret that I must advise that by virtue of a well-established rule of the Department of Justice all information contained in the files of the Federal Bureau of Investigation is strictly confidential and can be released only on express authority of the Attorney General. I am therefore unable to assist you in this matter.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5 [Signature]

Federal Bureau of Investigation  
United States Department of Justice

Post Office Box 2344  
Boston, Massachusetts

October 25, 1941

Director  
Federal Bureau of Investigation  
Washington, D. C.

Re: JOE LOUIS

Dear Sir:

G-2, Boston, Massachusetts, forwarded to this office the attached photostatic copy of a letter written by JOE LOUIS, Heavyweight Champion, Greenwood Lake, New York, dated September 27, 1941, in which he is sponsoring the Department of Race Relations of the Federal Council of the Churches of Christ in America.

This letter was originally directed to the Central Shoe Repair Company, 323 Alamo Plaza, San Antonio, Texas.

A copy of this letter is not being retained in the files of this office.

Very truly yours,

V. W. PETERSON  
Special Agent in Charge

Enc.

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 8-27-80 BY SP-5

100-50869-128

RB/MJC

6 OCT 30 1941

U.S. DEPARTMENT OF JUSTICE

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# FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

2 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

Deleted under exemption(s) \_\_\_\_\_ with no segregable material available for release to you.

Information pertained only to a third party with no reference to you or the subject of your request.

Information pertained only to a third party. Your name is listed in the title only.

Document(s) originating with the following government agency(ies) Department of the Army, was/were forwarded to them for direct response to you.

\_\_\_\_\_ Page(s) referred for consultation to the following government agency(ies); \_\_\_\_\_ as the information originated with them. You will be advised of availability upon return of the material to the FBI.

\_\_\_\_\_ Page(s) withheld for the following reason(s):  
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For your information: One document consisting of 2 pages was referred.

The following number is to be used for reference regarding these pages:  
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FEDERAL BUREAU OF INVESTIGATION  
FOIPA DELETED PAGE INFORMATION SHEET

13 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

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Information pertained only to a third party with no reference to you or the subject of your request.

Information pertained only to a third party. Your name is listed in the title only.

Document(s) originating with the following government agency(ies) Department of the Navy, was/were forwarded to them for direct response to you.

\_\_\_\_\_ Page(s) referred for consultation to the following government agency(ies); \_\_\_\_\_ as the information originated with them. You will be advised of availability upon return of the material to the FBI.

\_\_\_\_\_ Page(s) withheld for the following reason(s):  
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For your information: One document and enclosure consisting of a total of 13 pages was referred.

The following number is to be used for reference regarding these pages:  
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November 24, 1941

REL:MMJ  
100-50869-1

[REDACTED]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-80 BY SP-5 RBJ/ML

*b7c*

Dear [REDACTED]

I am in receipt of a copy of your letter of October 22, 1941, together with the original enclosure, by reference from the Navy Department.

It is noted that you request information concerning the subject of your letter. I regret that I must inform you that by virtue of a well-established policy of the Department of Justice any information contained in the files of this Bureau is of a confidential nature and can be disclosed only upon the express authority of the Attorney General.

In accordance with your request I am returning herewith the enclosure of your communication.

Sincerely yours,

John Edgar Hoover  
Director

Enclosure

CH-1

(Enclosure returned consisted of pamphlet entitled "The Federal Council of Churches" by Pastor W. Lee Rector, First Orthodox Baptist Church, Ardmore, Oklahoma.)

COMMUNICATIONS SECTION

MAILED

NOV 24 1941

F. M.

FEDERAL BUREAU OF INVESTIGATION

*[Handwritten signature]*

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[Redacted]

b7c

Nov 24, 1941

The Federal Bureau of Investigation  
Washington, D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RWH

Gentlemen:

Some time ago I heard a statement made and  
if I remember correctly they said you would verify  
the statement and that is this that the Federated  
Council of Churches of Christ in America was a  
member of the communist party. Is this true?

100-50869-1X

Thanks for your reply.

Very truly yours,

RECORDED 65-27  
FEDERAL BUREAU OF INVESTIGATION  
NOV 28 1941  
U.S. DEPARTMENT OF JUSTICE

[Redacted]

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REL:MD  
65-278-28

December 5, 1941

100-31267-1X



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

DC

Dear Sir:

I wish to thank you for your letter of November 24, 1941.

This Bureau, by reason of a well-established departmental rule is not permitted to disclose information contained in its files, except upon specific authorization of the Attorney General.

However, if you have any information you believe will be of value to this Bureau, please feel free to communicate with Special Agent in Charge J. J. McGuire, 629 First National Bank Building, Omaha, Nebraska.

Very truly yours,

John Edgar Hoover  
Director

cc-Omaha

COMMUNICATIONS SECTION  
MAILED  
★ DEC 5 1941 ★  
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U. S. DEPARTMENT OF JUSTICE



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65-278-10

December 5, 1941

65-278-10

Special Agent in Charge  
Omaha, Nebraska

Re: FEDERATED COUNCIL OF CHURCHES  
OF CHRIST IN AMERICA;  
INTERNAL SECURITY - C

Dear Sir:

Attached hereto are appropriate copies of a  
letter received from [redacted]  
[redacted] regarding the above-captioned subject,  
together with copies of the Bureau's reply.

b7c

This is being furnished to you for information  
only and it is not necessary for an agent to interview  
[redacted] concerning his allegations.

b7c

Very truly yours,

John Edgar Hoover  
Director

Enclosure

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5  
RWB/jm

COMMUNICATIONS SECTION  
MAILED  
DEC 5 1941  
P. M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

PRESIDENT  
Mrs. A. Cressy Morrison  
Member—Society, Mayflower Descendants  
Daughters of the American Revolution

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President—General, Daughters of the Revolution  
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Pres.—Gen.—Daughters of the American Revolution

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**American Women Against Communism**

INCORPORATED IN WASHINGTON, D. C., AS A NON-PROFIT ORGANIZATION

SUITE 814 - 52 VANDERBILT AVE.

NEW YORK, N. Y.

*NATIONAL COUNCIL OF THE CHURCHES OF CHRIST  
IN THE UNITED STATES OF AMERICA  
July 18th 1942.*

Mr J. Edgar Hoover,  
Federal Bureau of Investigation,  
Washington, D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 BTJ

My dear Mr Hoover;

The enclosed clipping has just come to me, and in view of the serious views expressed, I am passing it on to you.

I feel that those who proposed the resolution and those who suggested it, should be thoroughly investigated; you will probably find that certain members of the Federal Council of Churches of Christ in America are responsible for it as an inner circle of that Organization has, for many years, promoted World Government, pacifism and ardent "Fellow-Travellers" of the Communist line.

In critical times like these, no group or organization should be permitted to hamper the sale of War Bonds or in any way retard enlistment, neither should they furnish a refuge for conscientious objectors or slackers.

Trusting this may be of interest to you, I am

Yours very truly,

*b7c*

100-50869-

XI

NEW

RECORDED

NOV 22 1942

*Handwritten notes and stamps, including a large 'M' and other illegible markings.*

*Handwritten initials and numbers at the bottom of the page.*

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Methodists May Establish Camp for Objectors

Conference Votes Against Using Church in Bond Sales.

LAKESIDE, O., June 28—(AP)—Methodism should "stand by" conscientious objectors and establish a camp for these men, a consensus of ministers and laymen attending the church's Northeast Ohio Conference showed today.

Feature at the conference session Sunday was an ordination service at which Bishop Lester Smith of Cincinnati presided. Seven were made deacons, four were raised to the rank of elder and Virginia Robb of Warren, O., were consecrated a deaconess.

Replying to 20 questions submitted by the conference's social service commission, delegate favored, 283 to 49, the establishment and management of at least one camp for conscientious objectors as "practical evidence of concern for men helped to their present position" by church teachings. Twenty-six expressed doubt on the question.

Looking toward peace, the conference asserted there must be a "move toward world government" and described any economic program which regiments human beings and denies them collective bargaining as "manifestly wrong."

The church must not promote war programs such as bond sales, recruiting and permitting use of its buildings for war purposes, but may enter into "any humanitarian activity in relation to victims of war," the conference voted.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 R/W

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FJS:WJ

100-50869-1

100-50869 July 31, 1942

100-50869-1X

American Women Against Communism  
Suite 814  
52 Vanderbilt Avenue  
New York, New York

b7c

b7c

Dear [redacted]

I wish to acknowledge receipt of your letter and enclosure dated July 18, 1942.

Your courtesy and interest in bringing this information to my attention are indeed appreciated, and you may be assured your letter will receive appropriate consideration.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY sp-5 [signature]

COMMUNICATIONS SECTION  
MAILED  
JUL 31 1942  
P. M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

- Mr. Tolson
- Mr. E. A. Tamm
- Mr. Clegg
- Mr. Glavin
- Mr. Ladd
- Mr. Nichols
- Mr. Rosen
- Mr. Tracy
- Mr. Carson
- Mr. Coffey
- Mr. Hendon
- Mr. Kramer
- Mr. McGuire
- Mr. Quinn Tamm
- Mr. Nease

[Handwritten signature]

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5 The Federal Council of the Churches of Christ in America

6 CABLE ADDRESS "FEDCIL"

7 INCORPORATED

8 TELEPHONE GRAMERCY 8-3475

9 297 Fourth Avenue  
10 New York, N. Y.

11 Department of  
12 Research and Education

13 JUSTIN WROCK NIXON  
14 CHAIRMAN  
15 WILLIAM ADAMS BROWN  
16 HONORARY CHAIRMAN  
17 F. ERNEST JOHNSON  
18 EXECUTIVE SECRETARY  
19 BENSON Y. LANDIS  
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21 LUTHER A. WEIGLE  
22 PRESIDENT  
23 ALBERT E. DAY  
24 VICE-PRESIDENT  
25 FRANK H. MANN  
26 TREASURER  
27 SAMUEL MCCREA CAVERT  
28 GENERAL SECRETARY  
29 ROSWELL P. BARNES  
30 J. QUINTER MILLER  
31 ASSOCIATE GENERAL SECRETARIES

32 October 13, 1942

33 Federal Bureau of Investigation  
34 U. S. Department of Justice  
35 Washington, D. C.

36 Gentlemen:

37 We are keeping a file of the Uniform Crime  
38 Reports in our Library. The last issue we have is  
39 for the Fourth Quarter, 1941. If it is possible we  
40 should like to have a copy of the first number for  
41 1942. You have probably been addressing the reports  
42 to Federal Council of Churches, 297 Fourth Avenue,  
43 New York, N.Y. If you could have "Library" added to  
44 the stencil it would insure our getting the copies  
45 without delay.

46 Thanking you,

47 Sincerely yours,

48 *b7c*  
49 [REDACTED]  
50 ALL INFORMATION CONTAINED  
51 HEREIN IS UNCLASSIFIED  
52 DATE 8-27-80 BY SP-5 [initials]  
53 100-50869-11

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55 INDEXED

56 EX-66

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58 [Handwritten signature]

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100-50869-1X2

October 19, 1942

[Redacted]

Department of Research and Education  
The Federal Council of the Churches  
of Christ in America, Inc.  
297 Fourth Avenue  
New York, New York

Dear [Redacted]

Your letter of October 13, 1942, has been received and I wish to advise that due to the acute paper shortage the distribution of future issues of the Uniform Crime Reports bulletin is restricted to duly constituted law enforcement agencies. However, I am enclosing the first semiannual issue for 1942. For your information, the bulletin is being issued semi-annually at this time because of the paper shortage.

Sincerely yours,

John Edgar Hoover  
Director

Enclosure

UCR, V. 13, #1

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5 RWH/m

- Mr. Tolson \_\_\_\_\_
- Mr. A. Tamm \_\_\_\_\_
- Mr. Clegg \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Ladd \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Carson \_\_\_\_\_
- Mr. Egan \_\_\_\_\_
- Mr. Hendon \_\_\_\_\_
- Mr. Kramer \_\_\_\_\_
- Mr. McGuire \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Mr. Nease \_\_\_\_\_

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Wellrich, Oct. 22,

Dear Sir,

- Can't you help us, the Church  
who are under the domination of the <sup>100%</sup> Federal  
Council of Churches.  
How Henry B. Joy pamphlet were  
revised and we have no way of proving  
that that Council is just a propagandist  
organization.

Last year their required study on  
a book on Totalitarian government - as  
a result of that concerted action,  
we headed that way.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5

How their study book is - "On the  
Evangelical Witness in Latin America."

Stanley Rycroft  
Is not this book intended to increase  
our suspicion as to the designs of our  
country in South America?  
I find it in no newspaper except the "Lan-  
state Journal" which is trying to expose  
that Council.

OK





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are the capture in of organization  
such as Districts and Headquarters

are organizing geographically in  
order to work together now they are  
attempting them to make it difficult  
work together.

b7c [REDACTED]

RECEIVED-SECURITY DIV  
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100-50869-2  
KCH:alod

November 13, 1942

[Redacted]

BTC

Dear [Redacted]

I wish to acknowledge receipt of your communication dated October 22, 1942.

Your courtesy and interest in bringing this information to my attention are indeed appreciated, and you may be assured your letter will receive appropriate consideration.

I am returning the postage which you so considerably enclosed.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-82 BY SP-5 [Signature]

Enclosure

COMMUNICATIONS SECTION  
NOV 15 1942 4 P.M.  
U.S. DEPT. OF JUSTICE

Mr. Tolson  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Carson  
Mr. Coffey  
Mr. Hendon  
Mr. Pennington  
Mr. Quinn Tamm  
Mr. Nease  
Miss Gandy

- Mr. Tolson \_\_\_\_\_
- Mr. E.A. Tamm \_\_\_\_\_
- Mr. Clegg \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Ladd \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Carson \_\_\_\_\_
- Mr. Coffey \_\_\_\_\_
- Mr. Hendon \_\_\_\_\_
- Mr. Kramer \_\_\_\_\_
- Mr. McGuire \_\_\_\_\_
- Mr. Harbo \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Tele. Room \_\_\_\_\_
- Mr. Nease \_\_\_\_\_
- Miss Beahn \_\_\_\_\_
- Miss Gandy \_\_\_\_\_

J. EDGAR HOOVER  
DIRECTOR



Federal Bureau of Investigation  
United States Department of Justice  
Washington, D. C.

KRM:alo'd

Date: October 28, 1942

MEMORANDUM FOR MR. MUMFORD

RE: FEDERAL COUNCIL OF CHURCHES

Attached hereto is photostatic material concern-  
ing the captioned matter obtained by the Washington Field  
Office from the files of [redacted] of the National  
Republic Magazine. This material was made available gratu-  
itously by [redacted] and was forwarded to the Bureau by  
letter from the Washington Field Office dated August 27,  
1942.

Respectfully,

*K. R. McIntire*  
K. R. McIntire

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-90 BY SP-5 VGM/192

1 ENCL. 12

~~COPIES DESTROYED~~  
Enclosures



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FOT:mac

November 19, 1942

Special Agent in Charge  
Los Angeles, California

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-3 RBY/MLC

RE: FEDERAL COUNCIL OF CHURCHES  
INTERNAL SECURITY - J

Dear Sir:

For your possible assistance in conducting  
the investigation concerning the activities of the  
above captioned, there are enclosed herewith photostatic  
copies of an intercept received by the Bureau from the  
Office of Censorship of a communication dated September 2, 1942,  
from [REDACTED]

to [REDACTED]

Very truly yours,

*J. E. Hoover*

John Edgar Hoover  
Director

RECORDED

11-50869-4  
NOV 20 1942  
[Handwritten initials]

COMMUNICATIONS SECTION  
MAILED  
NOV 19 1942  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE  
DEC 10 11 21 AM '42

Enclosures

- Tolson \_\_\_\_\_
- E. A. Tamm \_\_\_\_\_
- Clegg \_\_\_\_\_
- Glavin \_\_\_\_\_
- Ladd \_\_\_\_\_
- Nichols \_\_\_\_\_
- Rosen \_\_\_\_\_
- Tracy \_\_\_\_\_
- Carson \_\_\_\_\_
- Coffey \_\_\_\_\_
- Hendon \_\_\_\_\_
- Kaher \_\_\_\_\_
- McGuire \_\_\_\_\_
- Quinn Tamm \_\_\_\_\_
- Nease \_\_\_\_\_
- Gandy \_\_\_\_\_

Mail No. 6      Sen (S)      Mail (M)      Cable (C)      Telephone (T)      Registered No.      Serial No.      Page 2 of 2

FROM: [REDACTED] b7C

TO: [REDACTED] b7C

DATE OF LETTER (or postmark): Sept. 2.  
Postmark - Sept. 5, 1942

To be photographed: FO

To whom photograph is to be sent:

DISPOSAL OF ORIGINAL COMMUNICATION:

Previous relevant records: NONE

For interoffice use by A. C. or D. C. only:

Station distribution: ER

Hold (H)  
Released (R)  
Condensed (C)  
Returned to sender (RS)  
Or sent with comment

Division (or Section) Table Examiner (Censor-Cable) 3540 D. A. C. 3524 Exam. date September 11, 1942 Typing date September 14, 1942

COMMENT

POLITICAL

POSSIBLE PROPAGANDA FOR RELEASE OF JAPANESE

The writer, an active member of the NATIONAL STUDENT RELOCATION COUNCIL, expects to work primarily through the FEDERAL COUNCIL OF CHURCHES, in spreading "war propaganda" which is seemingly intended to cause resentment against the retention of JAPANESE and to effect their release.

Quote:

"The churches here are tremendously interested in world government. I have suddenly caught the full import of its psychological value in winning the war. I didn't before I don't know, but last week something caught me inside me. I've decided to spend all my spare time (except work at Alex's church) on that particular potential of war propaganda - to work primarily through the Federal Council of Churches whose extensive articles on "Just & honorable peace" gave the way for speaking to groups, etc."

"I've tried to put my own briefly summarized reasoning on paper but you see in no way represents the reasoning of the National Student Relocation Council of officially, since that Council has been denied by the Army the privilege of making any official statements to the press or public - so far."

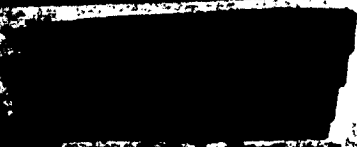
On an enclosed sheet the writer says that "the Governor of Colorado has written a strong letter using drastic measures to fight the Japanese to have them evacuated from the country. He says that the Japanese are a danger to the peace and stability of the country. He says that the Japanese are a danger to the peace and stability of the country. He says that the Japanese are a danger to the peace and stability of the country."

1. 96% of the JAPANESE students evacuated from the Pacific Coast are American citizens. They are under prolonged surveillance and their economic and cultural individuality may produce a new wave of JAPANESE.

2. The older generation, largely of AMERICAN descent, is being educated in a manner that tends to argue with the American government's position on the Japanese. This is a danger to the peace and stability of the country.

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UNITED STATES OF AMERICA



NO. 100-100000

U.S. DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

WASHINGTON, D. C. 20535

REPORT OF INVESTIGATION

DATE OF REPORT: 10/15/55

PERIOD FOR WHICH REPORT MADE: 10/15/55

REPORT MADE AT: WASHINGTON, D. C.

REPORT MADE BY: [Illegible]

TITLE: [Illegible]

CHARACTER OF CASE: [Illegible]

SYNOPSIS: [Illegible]

DETAILS: [Illegible]

CONCLUSIONS: [Illegible]

RECOMMENDATIONS: [Illegible]

REFERENCES: [Illegible]

AGENCY USE ONLY: [Illegible]

APPROVED AND FORWARDED: [Illegible]

SPECIAL AGENT IN CHARGE: [Illegible]

DATE: 10/15/55

BY: [Illegible]

AGENCY: [Illegible]

FILE NO.: [Illegible]

REPORT NO.: [Illegible]

COPIES: [Illegible]

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MEMORANDUM FOR THE DIRECTOR

Phoenix, Arizona,

John Edgar Hoover, Director,  
Federal Bureau of Investigation,  
Washington, D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 KLB/mc

Dear Mr. Hoover:-

Following my letter of recent date, contain-  
ing or less of a synopsis of opinions of several clergymen, not-  
ably that of Mr. H.S. Deal, SAC Salt Lake City, Utah, Arizona, regard-  
ing possible subversive propaganda by the Federal Council of Churches  
of Christ in America, subsidiary of the World Council of Churches of  
Christ, recent information has come to me from church sources that the  
Federal Council is apparently striving to have our main-branch  
neighboring missions with their doctrinal and doctrinal differences to give-  
ness of Adolf Hitler and of fascist propaganda, attempting to take  
into these countries on the coat-tails of other church missions, and  
affiliation, notably those of the "Assemblies of God".

As you probably know, the Assembly of God churches, of which there  
are one group of many collection of groups in many  
churches.

DEFERRED RECORDING

Their worship and part of church services are highly emotional,  
and this emotion has often been a point of contact with the  
literary circles.  
This appeals to the super-sensitive and highly impressionable  
ones, and leads to many converts to the Assembly of God church.

RETURNED

INDEXED

could not find the Federal Council, who seem to be...  
The... support the...  
The...





PROGRAM FOR THE WEEK

MONDAY 7:15 Univ. W.W.G., Rogers Road.  
 WEDNESDAY 8:00 Prayer Meeting.  
 FRIDAY 7:45 University B.Y.F.U. Troubadors.  
 SATURDAY 7:45 Open House for Service Men.  
 SUNDAY 11:00 "A Blessing to the Nations."  
 3:00 "Divine Mathematics."

TO OUR VISITING FRIENDS—we welcome you. We trust that if you are seeking Christ Jesus as Savior and Lord, you will find Him here. If friendless, we believe you will find Christian companionship, sympathy, and love. We ask that you make yourself known. We shall be glad to meet you and know you. Those who desire to unite with our church should come forward at the pastor's invitation at the close of the sermon.

The evening service offers a glorious opportunity for real definite Christian work in soul winning. Every Christian can make an effort to bring another to the service; he can pray before, during, and following the sermon, and especially while the invitation is being given. He can speak to another about the Savior as opportunity affords. Let us fill the evening hour with the spirit of evangelism, and may not one soul be content to see the service close without someone at least finding Jesus Christ. The sermon will be preceded by an inspiring service of Gospel song led by the inimitable Jesse Roy Jones. You simply cannot afford to miss it. There will be a baptismal service tonight.

Our Child Evangelism workers thoughtfully remind us that two out of every three children in the United States are in no Sunday School. We are challenged with this question: Do you believe that they can be reached? If you do, then what are you doing about it? Dozens of our people should be preparing themselves to teach a week-day home class, and also be prepared to step in and teach in the main Bible School or one of the missions. When Jesus comes, may He not find an idle one among us.

Choir, we miss you, especially the men! While we do not have any organized choir work during the summer, we would be happy to have a goodly company in the choir loft to help lead in our service of worship. The choir is a place of great privilege and of real opportunity.

Finances for last week: Cur. Exp., \$254.28; Den. Mis., \$104.37; Bldg. Fund, \$26.75; M. F. Howes, \$17; Radio, \$65.50; Grace Edmondson of the Mexican Mission, \$11; Yaqui Village Mission, \$3.50; So. Tucson Mission, \$2.50. There were 119 envelopes submitted. We do trust an increasing number of our people will become consistent givers and givers of record. Envelopes are available for those who desire to use them. The ushers will supply you.

Brother Grady Gwinn is giving his full time to mission work among the Indians of the southwest. He requests much earnest prayer in behalf of his evangelizing efforts. Gifts for the work will be thankfully received.

The national convention is to be held in Denver next year. Wouldn't we be proud if Mr. and Mrs. J. R. Jones were invited to have charge of the music. If you feel this way about it, would you be willing to write to members of the program committee recently appointed suggesting their names? Let us get in our suggestions early to the committee for their consideration.

The work of painting the ceiling is about to get under way. We hope it can be completed within the week, if not then we expect the services for next week will have to be held in the "Lower Temple." We see no other way around it. We can put up with the inconvenience if necessary for the sake of the pleasure we will receive afterwards.

Completing the basement will be next and the redecorating and refurnishing of the prebeginners department. The new building project is coming along beautifully and it will not be long until we find ourselves using what we believe will be one of the most beautiful chapels in the United States. It will be known as the Sleeth Memorial Chapel.

The truest end of life is to know the life that never ends.

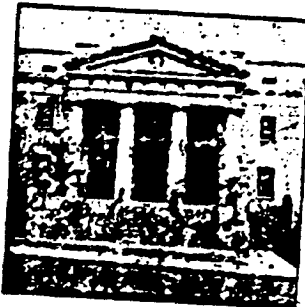
Most wonderful letters are coming from all parts of the United States commending Arizona Baptists for severing themselves from the apostate Federal Council of Churches. There is no religious agency in the world doing more to pervert the Word of God than this organization; and more to foster pacifism which theory we believe is in the last analysis, a "pro-enemy" sentiment. The current issue of the *Moody Monthly* carried fine editorial comment.

# FIRST BAPTIST CHURCH

"The Church with the Old Bible and the Whole Bible"

Tucson, Arizona

R. S. Beckwith, Pastor  
 420 E. 11th St., Phone 921  
 Rev. Jesse Roy Jones, Assistant Pastor  
 829 N. 1st Ave., Phone 1650  
 Prof. George C. Wilson, Choir Director  
 Phone 4892-W  
 Mrs. G. D. Van Sciver, President of the Choir  
 Mrs. D. W. Sands, Organist



N. Sixth Ave. & E. Fifth St.  
 Phone 677  
 Mrs. M. D. Gerhart, Pres. W. M. S., Phone 2601-J  
 Mr. A. W. Curd, Property Custodian  
 Phone 3148-J  
 Mrs. Florence B. Armstrong, Bible School Visitor  
 815 No. 4th Ave., Phone 4650-J  
 Miss Zora F. Howard, Financial Secretary  
 Rev. and Mrs. R. W. Howes, China. Our Missionaries

SUNDAY, JULY 19, 1942

BIBLE SCHOOL, 9:45 A.M.

Mr. C. A. Carson, Superintendent

Morning Service, 11 o'clock  
 KTUC

Evening Service, 8:00 o'clock

24 Prelude, Mr. Arthur Wheatley.  
 25 Doxology.  
 26 Invocation.  
 27 \*  
 28 Hymn, No. 102.  
 29 Scripture Lesson, Gal. 5:12-26.  
 30 \*  
 31 Prayer.  
 32 Offertory.  
 33 Solo, selected, Rev. J. R. Jones.  
 34 Sermon, "Walking to Win."  
 35 Hymn, No. 294.  
 36 Announcements (See Calendar).  
 37 Benediction.  
 38 Indicates seating of people.

Organ Meditation, Arthur Wheatley.  
 Song Service, Nos. 472, 244.  
 Prayer.  
 Scripture Lesson, Jonah 1:1-17.  
 Announcements (see Calendar).  
 Offertory.  
 Duet, selected, Misses Jeanne Claiborne and Minnette Dunlap.  
 Sermon, "Saved by a Submarine."  
 Invitation Hymn, No. 121.  
 Baptism.  
 Benediction

## AFTERNOON ACTIVITIES

2:00 Gospel Service, County Jail.  
 2:00 Bible School, Yaqui Village, Mrs. Dolores Wright, Supt.  
 2:00 Gospel Service, Tanque Verde Mission.  
 7:00 B.Y.P.U., Seven Groups.

50 Taste and see that the Lord is good: blessed is the man that trusteth in Him." Psa. 34:8

100-5000... OVER... PUNA PRINTING CO

TUCSON, ARIZONA, SATUR

# CHURCH GROUP STIRS DISPUTE

## Protestant Organization Charges Catholics Are Intolerant

CLEVELAND, Dec. 11.—(AP)—The Federal Council of the Churches of Christ in America adopted today a statement declaring "we deplore the pretention of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own."

A council spokesman described the statement as the reply of the organization's 27 Protestant denominations to references in last month's "statement on victory and peace" by the Catholic archbishops and bishops of the United States. He interpreted part of the Catholic statement as a "declaration of policy with respect of the missionary activities of the non-Roman churches in Mexico, Central and South America."

### Intolerance Charged

The federal council's statement adopted today...

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January 5, 1943

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Dear [redacted]

I wish to acknowledge receipt of your communication of recent date, with enclosures. Your courtesy and interest in writing to me in this regard are indeed appreciated.

You may be assured that I have carefully noted the content of your communication and that it is being made a matter of record in our official files.

Sincerely yours,

John Edgar Hoover  
Director

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COMMUNICATIONS SECTION  
MAILED  
★ JAN 5 1943 ★  
FEDERAL BUREAU OF INVESTIGATION  
& DEPARTMENT OF JUSTICE

- Mr. Tolson
- Mr. E. A. Tamm
- Mr. Clegg
- Mr. Glavin
- Mr. Ladd
- Mr. Nichols
- Mr. Rosen
- Mr. Tracy
- Mr. Carson
- Mr. Coffey
- Mr. Hendon
- Mr. Jones
- Mr. McGuire
- Mr. Quinn Tamm

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HON. EDGAR HOOVER

POSTAL

FEDERAL BUREAU OF INVESTIGATION WASH DC

NATIONAL COUNCIL OF THE CHURCHES OF  
CHRIST IN THE UNITED STATES OF AMERICA

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I INVITE YOU, AN EXPERT ON THE NATURE OF THE ENEMY WHICH

OUR GOVERNMENT TOGETHER WITH THE UNITED NATIONS IS ENDEAVORING

TO VANQUISH, TO PARTICIPATE IN A DEMONSTRATION AT MADISON

SQUART GARDEN TUESDAY EVENING FEBRUARY SECOND. THIS

DEMONSTRATION REVIEWING TEN YEARS OF HITLER CRIMES. WILL

UTTER A NEW CIVILIZATION'S CHALLENGE TO THE NAZI CRIMINALS

RESPONSIBLE FOR PLUNGING THE ~~WORLD~~ WORLD INTO THE WAR AND FOR THE

CRUEL MASSACRES OF ~~THOUSANDS~~ INNOCENT CIVILIANS THE CHIEF VIL

OF WHICH ARE MILLIONS OF JEWS NOW THREATENED WITH TOTAL ANNIHILATION

EXTERMINATION. THE DEMONSTRATION IS BEING ARRANGED UNDER JOINT

AUSPICES AMERICAN JEWISH CONGRESS AMERICAN FEDERATION OF LABORERS

AND FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

AND CHURCH PEACE UNION AS YOU KNOW OUR GOVERNMENT TOGETHER

WITH ELEVEN MEMBERS OF THE UNITED NATIONS HAS IN A STRIKING

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TO STRICT ACCOUNTABILITY AND TO TAKE THE PRACTICAL STEPS TO  
ENFORCE THIS POSITION. IT IS OUR MOST FIRM SECOND  
DEMONSTRATION WILL BRING HOME TO WORLD AT LARGE THE TRUE NATURE  
ASSOCIATE ITSELF THE DECLARATION OF THE UNITED NATIONS AND BY  
ITS CLEAR CUT DENUNCIATION OF HITLER OUTRAGES ACCELERATE THE  
WORK OF RESCUING THOSE WHO CAN STILL BE RESCUED AND DEFEATING  
THE AXIS. HOPEFUL THAT YOU WILL BE ABLE TO ACCEPT THIS  
INVITATION. EXPECTING TO BE IN WASHINGTON TUESDAY WILL  
TELEPHONE FOR APPOINTMENT TO DISCUSS THIS IMPORTANT MATTER

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FEDERAL BUREAU OF INVESTIGATION  
UNITED STATES DEPARTMENT OF JUSTICE

To: COMMUNICATIONS SECTION

Transmit the following message to:

AMERICAN JEWISH CONGRESS  
330 WEST 42nd STREET  
NEW YORK, NEW YORK

DEEPLY REGRET MY COMMITMENTS PRECLUDE ACCEPTING YOUR KIND  
INVITATION FOR FEBRUARY TWO. REGARDS. SINCERELY.

JOHN EDGAR HOOVER  
DIRECTOR  
FEDERAL BUREAU OF INVESTIGATION

- Mr. Tolson \_\_\_\_\_
- Mr. E. A. Tamm \_\_\_\_\_
- Mr. Clegg \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Ladd \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Egan \_\_\_\_\_
- Mr. Gurnea \_\_\_\_\_
- Mr. Harbo \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Mr. Nease \_\_\_\_\_
- Miss Gandy \_\_\_\_\_

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE  
COMMUNICATIONS SECTION

JAN 18 1943

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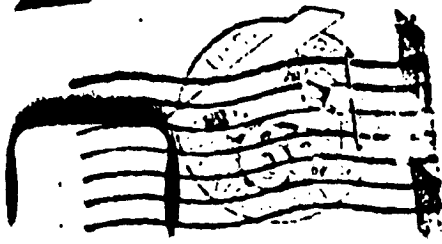
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MR. J. EDGAR HOOVER, (F.B.I.)  
WASHINGTON, D.C..

IS THE FEDERAL COUNCIL OF  
CHURCHES RED?

RECORDED & INDEXED

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JAN 31 1943





A. E. Wendt, Windsor Hotel  
Denver, Colorado

February 1st  
Inquiry No. One

IS THE FEDERAL COUNCIL OF CHURCHES RED?  
WHO TAMPERS WITH RADION NET-WORKS?

Pharaoh's Bone

For more than two years we corresponded with New York  
and Washington on the subject of broadcasting. In September  
23rd 1941 a Veteran Senator wrote:

"If I understand correctly, your complaint is  
that subversive influences under the guise of  
religious organizations are spreading propaganda  
against the well being of this country, and that  
they have access to certain radio facilities in  
carrying out their damnable purposes."

THE SWEETEST KISS-OFF

ALL INFORMATION CONTAINED  
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Concerning one reply a radio friend said:

"It is the sweetest kiss-off I have ever seen."

Our contention was that the conservative folk were being  
"Preferred against".

"The issue is fundamental", we wrote. "It strikes  
at the very heart of what we generally understand to be 'American-  
ism'. It amounts to restrictions on freedom of speech, as well  
as a block on religious liberty; its a monopoly, and I think its  
red"

One letter to New York we concluded thus:

"What a blessing it would be to our democracy and  
spiritual life here in America if you as a great  
American broadcasting system would seriously under-  
take to also serve this great American religious  
body that has been, as a popular radio preacher has  
declared, pushed back into the 'Sackwaters'."

On December 22nd, 1940 we addressed the Federal Communi-  
cation Commission, Washington, D.C., as follows:

"Sirs: I have had correspondence with some of  
the Net-Work systems with a view of a coast-to-  
coast broadcast once a week in the interest of  
the conservative religious group that represents,  
by far, the vast majority of the Protestant body.  
The results I have obtained are not satisfactory.

"Will you kindly advise me, why it is that the  
have the best of religious America  
broadcasting?"

"The federal council of churches of Christ in America profess to represent the millions of various denominations, but the idea is preposterous. The liberal is the minority-group; in power, and in place of influence, we grant, but they are not the 'voice' or 'conviction' of the people."

In our impatience with the "shoddy" results, finally on January 20th, 1941 we wrote Franklin D. Roosevelt saying:

"Is this good job of giving the destructive elements in our country full swing on our national 'Air Lanes' being done under the pretense of avoiding controversy? If so, then may we ask, who is it that aggravated controversy, and least destruction in Europe? Was it the British, or the Nazi?"

Neither student of records nor observer of trends will deny the fact that town talk, church splits and wholesale destruction with respect to the word of God and holy things has not been provoked, and carried on by, the subversive factors in our modern religious life.

For half a century these groups have blasted at the sacred foundations upon which our country has been built, and supposedly still rests.

Is the Army encouraged to carry Bibles so that they may be ripped by these destroyers with the kiss of a soft tongue and an easy temper?

Is there not a man in the affairs of our National Broadcasting systems big enough, fearless enough, and American enough, to offer an equal opportunity to those who still stand for the things of which we proudly boast, but do nothing about?

I appeal, Mr. President ... in behalf of the millions of quality folk in these United States of America, that they too be given an opportunity to be vocal."

Months later we sent copies of our correspondence to the chairman of the Inter-State Commerce Committee in session on "Radio Monopolies", asking that some attention be given to the issue.

quoting:

"Which, as it appears to me, is an attempt on the part of some one to control the National 'Air Lanes' for the purpose of propogandizing the American public at the expense of the majority group."

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A RESOLUTION OF SATISFACTION AND RELIEF

It was, therefore, with no little relief and satisfaction to when on January 19th, 1943, Rep. E.E. Cox of Georgia, presented a house resolution 21 and asked for its "immediate consideration."

This Resolution provides for the appointment of a committee

"Authorized to direct, to conduct a study and investigation of the organization, personnel, and activities of the Federal Communication Commission, with a view to determining whether or not such commission in its organization, in the selection of personnel, and in the conduct of its activities, has been, and is, acting in accordance with the law and the public interest."

Speaking to the resolution, Rep. Fish asserted:

"This resolution involves a fundamental principle of American Government, that of freedom of speech, freedom of inquiry, and freedom of discussion."

Two important members of the "Commission" were "exposed" on the floor. Mr. Cox concluded the discussion by saying:

"This commission as run by fly is the nastiest nest of rats to be found in this entire country."

(Congressional Record - Pa. 19-1943(P.248))

The speaker appointed the following members of the house: E. E. Cox (Chairman), Edward J. Hart, W. G. Magnuson, B. B. Hagglesworth and Louis E. Miller.

----- III -----  
SOMETHING TO SNORT ABOUT

If we have had a small part in this disturbance, excuse please! We're like a snorting horse when the prairie is afire. A few days ago we received a letter from a member of the house of Representatives saying:

"My dear Mr. Wendt: I have received your bulletin, "Figs - Good Figs, Bad Figs, Very Bad Figs". I thank you for mailing this to me although I am not quite certain what it is all about."

If the Representative will turn to the speeches of Clarence Hoffman as reported in the congressional record under Dates December 8th. (42) and January 11th. (43); and also to January 19th. (43), Page 246, he will discover rays of spiritual awareness bursting upon Christian America's horizon.

like frozen petals from an orange blossom. The picture is a picture of a man whose vision is that the federal council of churches "October 1943"

strains at "Gna" and swallows "Camels" shares in the guilt.

We too have been "frost-bitten" because we have not cooperated with the federal council's "Christian Socialism" and with the atheists "Red Americanism". The reasons for our "flitting .. in season and out of season", have been eloquently stated by Kagawa, the Japanese social evangelist, for example. It illuminates our position when he says:

"This is the message of evolution, that the world is still in bud ... from seed to shoot, from bud to flower, from anthropoid to man, and from man to son of God ... The belief that there is a direct line of evolution from Amoeba to man is a more daring and romantic faith than the belief in the myth of a creator making something out of nothing. If it is said that (The Amoeba) became man through the process of nature, the explanation is simple: The Amoeba is cleverer than a bungling God."

(Love the law of life - P.298)

Kagawa is a great favorite of the federal council of churches group.

Raymond Clapper also lighted the issue when on May 11th, 1942 he wrote:

"This war, as Mr. Wallace sees it, is an interruption in a long march of freedom for the common man, a threat to the continuation of that march and for that reason a people's war that must be won so that what he calls the people's revolution may continue."

Likewise, Harry Emerson Fosdick sets up a federal council sign post which is not above challenge. He thinks:

"We have already won the battle we started out to win. We have adjusted the christian faith to the best intelligence of our day and have won the strongest and the best abilities of the churches to our side. Fundamentalism is still with us but mostly in the backwaters.. the future of the churches, if we will have it so, is in the hands of modernism (federal council)."

(Christian Century Dec. 4th. 1935)

As an exhibit "A" for up-to-date evidence, we call to mind the feeling expressed by the editor of the Federal Council's leading voice during the recent days when certain fundamentalists were being persecuted and harassed, to the effect that it would be too bad to make martyrs out of such unimportant people.

Then too, the cold fact as published by the Presbyterian Guardian (Philadelphia) gives additional reason for our persistent protests against the federal council of churches. The editor

"Powerful modernist religious organizations"

(who ironically pride themselves on their tolerance) are attempting to influence radio stations to stifle all public opposition to them." (November 10-1942)

IV

PERFECT HARMONY

This evil intention is in perfect harmony with the original objectives of the federal council as outlined in Carnegie Hall, New York City, at its first conference, November 1905. Several goals were established, among them this:

"To secure a larger combined influence for the churches of Christ, in all matters affecting their moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

"Its a union of service" they boast, but to the contrary, as the records show, they have become organizers of "suicide squads" on vital spiritual issues. All of which is consistent with their statement made in 1912 (Year Book 1914):

"Revolution is here, not as a vague and idle threat, but as a stern reality..."

"The scene is shifting... (The church) is called now to be the leader of leaders of a bewildered democracy."

In this their fleshly zeal for "cooperative realism in American Christianity", they have gone the octopus 52 times better, the octopus has 8 arms, whereas they have 560 (Year Book 1941-2)

The octopus sometimes attains an astonishing growth. Catches have approximated 3000 pounds with an arm-spread of 20 to 30 feet. The eight limbs surrounding its mouth are each equipped with two rows of powerful sucker disks. It is not an aggressive fighter - something of a pacifist, but it loves crabs. When it wishes to elude pursuers it throws out a cloud of black ink that serves as a smoke-screen. That something to think about when dealing with higher forms of octopuses.

No religious leader can pretend to be "informed" who has not seen a copy of Henry B. Joy's "Green Book" and its supplement on the federal council of churches (Penobscot Building, Detroit, Michigan). We understand that a free copy may be obtained from him.

Joy quotes Demarest Lloyd as saying:

"There has been an interlocking board of directors, ate all the way from the federal council of churches to the most extreme communists. Chapter and verse a hearing before the House of Representatives on the Griffin Bill - January, 1932.

The quotation is taken from Lloyd's address at the University of Virginia - July 9th, 1935.

In their report for 1914, page 171, this statement appears:

"(The Church) may well accept as its chief responsibility (immediate removal of) palpable evils"

but if one will examine their trail of activities he will return with the suspicion that instead of lending a hand toward removing certain "palpable evils", they have nursed them.

Moreover, we should not be surprised also to learn that the "council" has also coddled lawless strikers. Their own report favors such a conclusion. Who can tell the hidden meaning and unholy resolve screened beneath such words as:

"It is the right, as it is the right of men everywhere, within the law, to combine for common ends. Both church and society should cease to talk of conceding this right."

(Year Book 1914)

Some of these leaders might well be questioned to see whether or not lawless strikers have been used in order to implement some of their own contemptuous designs for their "co-operative commonwealth".

H. B. Joy (Supplement--Page 38) Publishes the following

NATIONAL RELIGION AND LABOR FOUNDATION  
304 Crown Street, New Haven, Connecticut

February 16th, 1933

Mr. John E. Waters  
Box 242  
Madison, Wisconsin

My dear Mr. Waters:

I regret that the foundation is unable to help you carry forward the work you outline in your letter. We believe that the primary job today is one of achieving economic justice. We believe that this will require revolutionary changes in our social and economic order.

Therefore, instead of attacking Soviet Russia, we are anxious to appreciate the contributions which it has made and at the same time, build here in this section of the world an order that has all the values of the one that is being created in the Soviet Union, without the sacrifice of other important values.

Very sincerely yours

FRANCIS A. NELSON  
Economic Adviser

of Churches of Christ in America.

100-50860-6

RECORDED: hf

Date: February 27, 1943

PERSONAL AND CONFIDENTIAL  
BY SPECIAL MESSENGER

To: Honorable James Lawrence Fly  
Chairman  
Federal Communications Commission  
New Post Office Building  
Washington, D. C.

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: FEDERAL COUNCIL OF CHURCHES

For your information, there are enclosed copies  
of a circular recently received at this Bureau.

- Mr. Tolson \_\_\_\_\_
- Mr. A. Tamm \_\_\_\_\_
- Mr. Egan \_\_\_\_\_
- Mr. Coffey \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Gurnea \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Carson \_\_\_\_\_
- Mr. Hendon \_\_\_\_\_
- Mr. McGuire \_\_\_\_\_
- Mr. Mumford \_\_\_\_\_
- Mr. Harbo \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Mr. Nease \_\_\_\_\_
- Miss Gandy \_\_\_\_\_

DECLASSIFIED BY SP-5 RSM/ML  
ON 4-27-80

COMMUNICATIONS SECTION  
MAILED  
★ Enclosures 27 ★  
MAR 1 1943  
P. M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

RECEIVED READING ROOM  
FEB 27 9 19 PM '43  
U. S. DEPARTMENT OF JUSTICE

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APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY SLIP

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THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA  
287 FOURTH AVENUE, NEW YORK

Mr. Tolson	
Mr. E. A. Tamm	
Mr. Clegg	
Mr. Glavin	
Mr. Ladd	
Mr. Nichols	
Mr. Rosen	
Mr. Tracy	
Mr. Carson	
Mr. Egan	
Mr. Gurnea	
Mr. Hendon	
Mr. Pennington	
Mr. Quinn	
Mr. Nease	
Miss Gandy	

RT. REV. HENRY ST. GEORGE TUCKER  
PRESIDENT  
REV. J. McDEVELL RICHARDS  
VICE-PRESIDENT  
HARPER SIBLEY  
TREASURER

March 25, 1948.

REV. SAMUEL McFEE GAVEN  
GENERAL SECRETARY  
REV. ROSWELL P. BARNER  
REV. J. QUINTON MILLER  
ASSOCIATE GENERAL SECRETARY

Mr. J. Edgar Hoover,  
Federal Bureau of Investigation  
Department of Justice,  
Washington, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [Signature]

My dear Mr. Hoover:

You may be interested in the brief editorial commending the personnel of the FBI in the attached copy of the Federal Council Bulletin for March. This editorial was unsolicited and resulted from my impulse to give merited credit where it is due. I assume that you receive many complaints and hope that perhaps this will add something to the other side of the ledger.

Very truly yours,

*57C*  
[Redacted Signature]

Encl.  
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3/27/48  
[Handwritten initials]

100-50869-5  
APR 3 1948

# FEDERAL COUNCIL

# Bulletin *See Post*

Vol. XXVI, No. 3

MARCH, 1943



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY sp-5



Strengthening Faith, the Core of Our American Tradition

• A JOURNAL OF INTERCHURCH COÖPERATION •

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Cooperation*

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention  
Southern Baptist Convention  
Christian Brethren  
Congregational Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church

African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Reformed Episcopal Church

Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of  
North America  
Ukrainian Orthodox Church of America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

VOL. XXVI, No. 3

MARCH, 1943

## THE EDITORIAL OUTLOOK

### *A Prayer for Prisoners of War*

Written by the Dean of York and used in a special service of intercession on Sunday, January 17, at St. Margaret's, Westminster.

Look, O Lord God, with the eyes of Thy mercy upon all prisoners of war, especially those known and loved by us. Preserve them in bodily health and in cheerful, undaunted spirit. Convey Thou to them the support of our love or the wings of Thine own, and hasten the day of release through Him Who hath made us free eternally, Thy Son and our Savior, Jesus Christ. Amen.

### *Building an Ecumenical Church*

Several impelling motives are inherent in the movement for Christian unity. It is an end in itself; "how good and how pleasant it is for brethren to dwell together in unity!" St. Paul besought the Ephesian Christians "to keep the unity of the Spirit in the bond of peace." But primarily Christian unity is sought as a means toward an end. Our Lord, in His prayer for the unity of all believers, prayed "that they all may be one . . . that the world may believe that Thou hast sent me."

Behind the ecumenical movement is the belief that the churches must stand together in order to present a more convincing witness to the Gospel and to become more effective agents of God's power for world salvation. The world needs the Gospel today and needs it desperately. A divided witness is inadequate. Those churches

which have recently faced open hostility and violence have come closer together as they have been driven back to the affirmations of the basic tenets of Christian faith. They have found that those basic tenets are held in common among them. Their loyalty to the faith is a convincing demonstration of the Power which is in them. This is notably true in Norway, Holland, France, and increasingly in Germany.

Another great need of the world arises from the deep cleavages between nations, races and classes, which are likely to continue and in some instances to be accentuated after the war. Arthur Koestler, a refugee journalist with a wide and varied experience in Europe, now in London, writes in the *New York Times*, "One of the curses Hitler has brought on us is that by trying to unify Europe in the wrong way, he has brought forth such a recrudescence of nationalistic, chauvinistic feeling that the clock of European evolution has been put back for at least fifty years." Perhaps Mr. Koestler has exaggerated his point, but it will be widely conceded that before the life of that tragic continent can be reordered there must be established some common basic purposes and a measure of mutual confidence. Some cohesive moral and spiritual force must draw those peoples closer together. Herein lies a tremendous challenge to the ecumenical movement.

In our own country our gravest apprehensions arise from the emerging prospects of political, industrial and racial tensions. Given the will to

coöperate, none of our national problems would be too great; but without that will we should be faced with distressing conflicts. Our people have a right to look to the churches to weld the various elements in our national life into a cooperative community striving for the general welfare. No one denomination can achieve this. Nor can any one agency.

The ecumenical movement has developed in a world which has been relapsing into chaos. "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love. . . . It is the great new fact of our time." So said the Archbishop of Canterbury, who is the Chairman of the Provisional Committee of the World Council of Churches.

It is of concern to us all that this fellowship has not achieved adequate institutional expression in the world or in this country. The process of organization of the World Council of Churches was interrupted by the war. The organizing Assembly of the Council was to have been held in 1942. In this country we are involved in a prolonged consideration of a proposal for a new inclusive interdenominational agency which would draw into closer coördination the functions of the several existing agencies. At first thought it might seem unfortunate

to maintain a proper perspective and avoid undue distraction with relatively inconsequential matters.

We believe there is already developed a spirit of Christian unity sufficient to support an extensive and significant *de facto* program of cooperation among the churches even without complete *de jure* organization and authority. The exigencies of the world situation require such a program. We have faith that it will be given the support that its effectiveness and appropriateness demand. Organization is essential and will be built with wisdom, patience and experience. But it will evolve in soundest form if our aim is to build it primarily as a means to the end of doing the work of the Kingdom.

And we need not wait to get on with the work. The officers and staff of the Provisional Committee of the World Council of Churches have been drawing the leaders of the churches in many countries into the work of their offices. The Study Department, the services to prisoners of war and refugees, the financing of the program—all have been winning confidence and friends. Foreign relief is already administered to a considerable extent on an ecumenical basis. The International Missionary Council has had long experience in all parts of the world in furthering Christian coöperation. The progress of plans for postwar relief and reconstruction is encouraging. Here in America, coördination of

needs of the new day.

This present status of the movement for Christian unity is fraught with a grave danger of a major calamity to the Church and to the world: We may become so preoccupied with problems of organizational adjustments as to neglect the needs of the world. In order to avoid

*In the Interest of Truth*

An article in the December issue of *Southern Presbyterian Journal* entitled "Federal Activities of the Federal Council of Churches" is based on so much misinformation and rests on so many erroneous assumptions as to make a public statement

Churches and of most of our country keep their eyes fixed constantly on the end of finding the world's needs and regard the organizations as means. By so doing we can more readily main-

of the Council gave careful consideration to the proposal which, if approved, would confer moral support of the Council to moral support of the

poll tax as a qualification for voting. After extended discussion no action was taken. Many members of the Executive Committee were convinced that an important moral principle was involved in basing their opinion chiefly upon the fact that the poll tax has the effect of disfranchising a large body of citizens. Other members, however, regardless of their personal views, felt that too many technical problems of government were involved to justify the Federal Council in expressing a judgment on a matter currently involved in a debated legislative proposal. The fact that the Council has taken no action and made no statement on the subject is an indication of the care which the Council exercises in dealing with matters of public policy.

On November 23, the National Committee to Abolish the Poll Tax, an organization with which the Federal Council has no connection whatever, inserted a page advertisement in the *Washington Post* in which the Federal Council was falsely listed as one of twenty-nine "constituent organizations" of the Committee. As soon as this came to the attention of officers of the Council, a letter was written to the National Committee to Abolish the Poll Tax, insisting that it had no right thus to use the Federal Council's name. A full statement of the facts has been given to *The Southern Presbyterian Journal* and it is hoped that its next issue will explain to its readers that its criticism of the Council was based upon misinformation.

In order to guard against future misunderstanding the BULLETIN emphasizes the fact that it is contrary to the Federal Council's policy to become a "constituent organization" in agencies which are not a part of the life and structure of the churches. Even though it may have much in common with worthy movements of a so-called secular character, the Council acts independently of them in order to make it clear that it represents the churches and only the churches. The Council is jealously concerned to safeguard its character as directly responsible to the denominations that comprise it. If it should, one day, take action on the poll tax, it would be solely as the mature decision of the representatives of the churches, not as a "constituent" of some general "free-lance" movement.

### *The Liquor Problem*

The action of the Army in banning all liquor except 3.2 percent beer from the camps is a step in the right direction. It will clear up one of the worst situations,—the drinking in the officers' clubs, and is also a wholesome recognition of the law which had been disregarded.

But the churches cannot rest content with the general situation. The Canadian Government has taken much more drastic measures to restrict the traffic in alcoholic beverages than have been taken in this country. People complain of absenteeism in defense industries but do little to eliminate one of its basic causes, alcoholism.

Many millions of pages of advertising of hard liquor are printed and distributed every week, while we talk of paper, labor and transportation shortages. There is talk of cutting down on the amount of paper available for all publications, including church journals. The BULLETIN is one publication which will not gracefully accept a cut so long as liquor advertising continues!

### *Commending the F.B.I.*

One of the delicate tasks of government, especially in wartime, is that of inquiring into the reliability and patriotism of a large number of people within our country, both citizens and aliens. Unless the necessary investigations are conducted carefully, injustices may be done and resentment created against the intrusion of the government upon private lives and personal relations of citizens.

Considering these difficulties of the task, we become very grateful to the Federal Bureau of Investigation for the intelligence, courtesy and insight of its staff. Without making any careful study, we have become impressed by the large number of entirely voluntary commendations which have come to our attention from those to whom agents of the Bureau have come for information about people under consideration for assignment to important federal positions, about aliens in our midst, conscientious objectors and others. Out of a considerable number of experiences the consistent testimony is that of appreciation for the high calibre of the men involved in a delicate task. Our congratulations to the Federal Bureau of Investigation!

# A British Statement of Christian Belief

A Statement of Christian Belief has been issued by the Archbishop of Canterbury and Rev. J. S. Whale, Moderator of the Free Church Federal Council of England. The signatories to it say in a preface:

The following statement has been drawn up with a definite and limited purpose. It does not aim at providing a modern statement of the Christian faith expressive of all that Christians are united in holding; but there are now many fields in which the Christians of different denominations are coöperating, and the question is frequently asked whether there is any statement to which inquirers can be referred of the basis on which this coöperation takes place. Similar questions are raised in connection with education, as, for example, when the desire that all education should be Christian in quality is expressed, and is met by an inquiry as to wherein that Christian quality consists.

It is with this situation in view that we have drawn up the following statement, and we offer it as, so to speak, an interim statement which has not been considered or endorsed by the authorities of either the Anglican or Free Church communions, but which we put forward in our own names to meet what we believe to be a real need.

The following is the text of the Statement:

## I.

It is generally acknowledged that there is among our people—e.g., as gathered in military camps or elsewhere—widespread ignorance of what Christian Faith is, and failure to see it as an intelligible and coherent view of life. As a result of this, multitudes of people regard religion as irrelevant to the matters which most concern them. There is also without doubt a weakening of the specifically religious sense, with consequent neglect of worship and prayer. Besides this there are grave indications of decay with regard to some elementary moral standards, such as those of honesty.

Christianity is not only a form of teaching about life but a source of power to live by that teaching. It points to a standard for the governing of all human relationships—"Thou shalt love thy neighbor as thyself"—by conforming to which we could end the self-centeredness that embitters life. We can all see that the Christian way is the right way. But we do not follow it. And when we try we find that we cannot.

But Christians believe—and thousands have verified that belief in experience—that in the fellowship of Christ's disciples a Spirit is actively at work which enables them to be that way more and more perfectly. They find that this Spirit is the Spirit of Christ, and that it works fully in that fellowship of His disciples in proportion as they seek fellowship not chiefly with one another but with Him. So they are led to study His life and death as recorded in the Gospels, where this is set before us not only as an event of history but as a final disclosure of

what God is and of the eternal purpose of righteousness which He is working out in history. In the Gospel the Biblical record of this redeeming activity of God reaches its consummation.

Thus they find in the whole Bible an interpretation of the world and its history which they try to work out both in thought (Christian theology and philosophy) and in conduct (Christian living). The inspiration for both is found in worship, and in obedience to the other great commandment—"Thou shalt love the Lord thy God with all thy heart."

## II.

With that background we proceed to offer in summary form an indication of what we are agreed in believing may be put forward as the basis of Christian coöperation in a variety of fields.

### WE BELIEVE—

That the world exists by the righteous will of the living God; that He is the one creator and ruler of all things; that this present world is the sphere in which His eternal purpose of love is being wrought out; that men have to do with Him, their only true life being a right relation to Him in obedience and trust, and to one another in love; that He makes men free personal beings able to choose good or evil; that man tends from birth to be self-centered and prone to choose evil, and that his self-centeredness becomes a curse from which he cannot by his own effort set himself free; that in this historical process which has gone wrong God Himself is nevertheless less personally at work; the creator is also the redeemer.

### WE BELIEVE—

That God took hold of human history and individual human lives in a new way in the great act of the Incarnation; that the birth and life, the death and resurrection of Jesus Christ is nothing less than God's own redeeming presence and purpose actively manifested in historical times; that in Him God the Son became man, perfectly human yet without sin or self-centeredness; that He lived among men disclosing in a human life that holy love which is God's nature, and that perfect filial relationship to the Father which is man's true nature; that His death on the Cross makes plain forever the meaning and measure of man's sin as rebellion against God; that sin there wrote its own condemnation indelibly on the page of history and was judged with absolute finality; that by bearing the full burden of its evil consequences the divine Redeemer showed not only the cost of our sin to God, but also, and in the same act, the eternal love of God which is willing to bear that cost; thereby he demonstrated forgiveness to those who repent and believe; that is to those who give up their selfish outlook and receive the forgiveness which God freely offers. We believe that God set His seal upon this life and death of perfect obedience and perfect love by raising Jesus Christ from the dead.

establishing within the corporate life of sinful humanity a creative center of righteousness, and making altogether new spiritual possibilities for men living in this world.

#### WE BELIEVE—

That God by His holy Spirit makes the redeeming work of Christ available to all men; that by thus living and dying and rising from the dead Christ has become the means by which the Spirit of the living God exercises a new power over their hearts and wills; that God who as Spirit is ever active among men—speaking to them in all ages through their consciences and most specially through the prophets of Israel—is now known in all His fullness only in the experience of those whose hearts are open to His love in Christ; that is, those who are brought into the movement of God's new creative work in history, which is the fellowship of Christ's disciples and is called the Church. Further, we believe that though God's redeeming action embraces all humanity and will not disclose its full meaning until its victory is universal, the high ends of His kingdom are nevertheless realized sacramentally here and now and made visible in the life of the Church. Thus this present world, in spite of all its evil, is nevertheless a redeemed order, and man's

highest life both here and hereafter lies in the redeemed society whose life is even now "hid with Christ in

#### WE BELIEVE—

That the Kingdom of Heaven which Christ proclaimed and embodied will be known in its perfection only in the eternal life of which our life here is a preparatory stage; but that it is our duty to live here and now as citizens of that kingdom; that God is at work in the world today which must of necessity transcend this world and all human experience here, but that we are called to live with Him in obedience, trust, and love for the realization of His purpose on earth. This means that we must first God's kingdom and His justice, not our own interests or comfort, and try to make love of our neighbor the rule of all our actions. This we can do effectively; as we live within the redeemed order, realizing that the world of sin and death is still God's world and that the fellow-man is always the "brother for whom Christ died." In short the creative center of our effective moral life is the redeeming act of God who was in Christ reconciling the world unto Himself.

—The Times (London), Monday, January 4, 1943

## For Europe's Children

INTEREST is mounting among the Christians of this country in the fate of the children in occupied countries of Europe. Authentic reports tell of general malnutrition, increasing disease and considerable actual starvation. The situation is probably worst in Poland, but the problems of transportation and administration seem to be impossible of solution in that country. Discussion therefore centers largely on Belgium, France, Greece, and Norway. Some relief is being sent to Greece.

Greatest concern is now directed to Belgium. The Federal Council at its Biennial Meeting in December advocated the distribution of "such necessities as powdered milk and vitamins" in Belgium "and possibly other subjugated nations" under arrangements similar to the plan already functioning with the full approval of the Allied Governments for the relief of Greece, provided the occupying powers will agree to the same conditions and safeguards of its administration." (See January BULLETIN). Representatives of the Council have pressed their concern in a conference with Under-Secretary of State Sumner Welles and Governor Lehman in Washington. Church leaders in England have been urging the same measures upon their government.

Recently a group of churchmen in this country issued a public statement supporting a proposal practically identical with that of the Federal Council and urging Christians whose support of the cause of freedom is unquestioned, to urge upon the responsible officials of our government "the early acceptance of the plan." Included

among the signers of this statement are: Dr. F. Sloane Coffin, Rt. Rev. Henry W. Hobson, Dr. Dwight Horton, Bishop Francis J. McConnell, Prof. Ralph Niebuhr, Bishop G. Bromley Oxnam, Rt. Rev. Edwin L. Parsons, Rt. Rev. William Scarlett, Dr. Robert Speer, Rt. Rev. Henry St. George Tucker, Prof. Herbert P. Van Dusen, and Dean Luther A. Weigle.

Another group held a mass meeting in Carnegie Hall, New York in the interest of feeding Europe's children. It was supported by many church people, and the President of the Greater New York Federation of Churches, Dr. Joseph R. Sizoo, presided. Among the speakers were Herbert Hoover and Rufus Jones.

Two representatives of the American Friends Service Committee, Howard Kershner and William Eves, have just returned from a trip to England, where they canvassed the possibilities of their resuming child feeding in France.

Developments both in Britain and in this country indicate that there is a rising support for the plea of spokesmen of the conquered nations who, while still rejecting any proposals for general feeding which might be the occupation, are asking for minimum assistance for the succor of their children. This feeling is summed up in a recent statement in the London Times: "The fate of the next generation in Belgium (as also in Norway) will depend upon what can be done on a small scale within the next two or three years. It depends on what could be done on a small scale within the next two or three years." Psychology



# How Churches Meet Wartime Needs

Notable advances in emergency service have been reported from all parts of the country. A few of those most suggestive to other churches and communities are here summarized. Inquiries concerning details may be addressed to the Editor, who will refer them to the proper sources of information.

## COÖPERATION IN PORTLAND AREA

THE metropolitan area of Portland, Oregon, will soon have received about 100,000 new residents connected with defense industries. Approximately 40,000 have been crowded into living quarters already available. The Housing Authorities have provided temporary residences for 48,000 people. About 2,000 live in trailers and auto camps privately operated.

To represent the ministry of the churches in these areas the United Church Ministry has been constituted in harmony with the pattern set by denominational boards. It is financially supported by allocations from the war emergency funds of the following denominations: Baptist, Christian, Congregational, Episcopal, Evangelical, Evangelical and Reformed, Lutheran, Methodist, Presbyterian USA, and United Brethren. Functioning as a department of the Portland Council of Churches, the United Church Ministry is closely coördinated with the regular work of the churches. It is also related to other constructive social forces of the city such as the Christian Associations, public libraries, the city playground and recreation department, the Court of Domestic Relations, the Defense Health and Welfare Unit of the Civilian Defense Council, and the Departments of Community Services of the Housing Authorities.

Vanport City covers 647 acres and has a population of from 35,000 to 40,000, with 718 apartment buildings, most of which house 14 families each. This is the largest single Federal Housing Project in the United States and is the second largest city in Oregon. A subcommittee of the United Church Ministry, composed of key persons from the several denominations, is working out a comprehensive plan of voluntary coöperation with sufficient power to support in Vanport City enough ministers to cover the several types of Christian ministry and forms needed by the people.

P. Putnam is the Coördinator-Director of the Ministry.

## SERVICE MEN IN DETROIT

Service men spend from ten days to extensive technical training. The service chaplains have agreed to representative ministers of the vari-

ous denominations to meet the men of their communions as soon as they arrive. Clearance is effected through the Service Men's Council of the Detroit Council of Churches.

A simplified statement of the procedure follows:

1. The military authority sends list of new men, with denominational preferences, to Service Men's Council.
2. The Service Men's Council sends denominational lists to the respective participating ministers.
3. The minister sends a card or note to each man listed, saying when he is coming to visit him, and a copy to the military authority.
4. The minister should have a specific night of the week for his visit, arranged with the Service Men's Council.
5. The military authority will request the men to be on hand to meet the minister at the announced time.

## -FOR SERVICE MEN IN LEAVE AREA

The Mercer County Council of Religious Education, Sharon, Pa., has devised a program for a united ministry to the men on leave from the new large camp in that community. Each local church in the Council is to name a Service Men's Council with the following subcommittees: *Contact*—to keep the church in touch with its men who go into the service; *Reception*—to encourage people in the church to be friendly with all service men; and *Hospitality*—to provide invitations to homes and special programs in the church. The Council of Religious Education has created a Community Service Men's Council for survey, coördination of local church programs, publicity, coöperation with chaplains, etc.

In developing the program the Council had the guidance of Rev. Mark Sanborn, "on loan" from the Service Men's Committee of the Northern Baptist Conference by arrangement of the Christian Commission for Service and Defense Communities. Mrs. Harry Harker Jones, Executive Secretary of the Mercer County Council.

## FOR BOYS ENTERING SERVICE

A "Change of Address Dinner" for boys 18 to 19 years old facing the draft was given by the Tulsa (Okla.) Council of Churches. Chaplain Ora J. Cohen of the Eight Service Command addressed the gathering. Each boy went into one of the following "Conversation Groups" according to his choice: Meeting the Right Girls in Camp Community, A Soldier and His Salary, and A Soldier and His Drinks. Group singing promoted sociability.

## A WEEK-END DORMITORY

The Service Men's Committee of the Central Presbyterian Church of New York City...

that... to live... that the... fully in... they seek... with Him... as recorded... only as an... in two... months...

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gymnasium to take care of men who come to New York on leave on Saturday nights and are unable to find comfortable accommodations at moderate rates in the Y.M.C.A. or elsewhere. The Y.M.C.A.'s refer their "overflow" to the church. On the first five nights the dormitory was open it took care of 101 men from 27 states, England, Scotland, Wales and Canada.

The Church has prepared a room where the men may read or write letters. On Sunday morning a committee prepared and served a hearty breakfast. The church peo-

ple do all the work themselves. On Monday the minister, Dr. Theodore C. Speers, writes letters to the mothers, wives or sweethearts of the men.

**TO SAVE FUEL OIL**

Numerous churches are holding union services to save fuel oil. Others are consolidating their week-day programs on one or two afternoons and evenings. Some neighboring churches are using each other's plants to alternate weeks or months for week-day activities.

## "Religion and Health" Has Birthday

ON February 16th the Commission on Religion and Health celebrated the completion of five years of activity with a dinner at the Central Branch of the Y.W.C.A., New York, with one hundred members and friends present. The retiring Chairman, Rev. Howard Chandler Robbins, reporting on the five years of progress, through the retiring Vice-Chairman, Edward H. Hume, M.D., said, "Perhaps the outstanding achievement is the further development of personal relations of its members. This has been effected partly by participation in projects, such as regional conferences, but chiefly by attendance at the bi-monthly meetings."

Dr. Robbins continued: "Thanks to long years of preparation, publicity is no longer premature. Popular interest is wide and increasing." He pointed out that eighteen camp seminars for chaplains had been held within the past seven months. In tribute to Dr. Robbins' own services as pioneering leader, a resolution of special appreciation was unanimously voted to be sent to him in California.

Rev. John Sutherland Bonnell, reporting on his experience as a leader of camp seminars, emphasized: "The opportunities of the chaplains for personal work with the men are unparalleled, and they are in position to spend much of their time in counseling. I feel like saying, 'The field is white unto the harvest'; for the Christian Church has probably never had such an opportunity to meet men's needs as it has today."

Not only did he meet with chaplains, Dr. Bonnell continued, but meetings were held with physicians, nurses, groups of officers, and enlisted men. "When I asked one soldier how the chaplains ought to minister to their men," said Dr. Bonnell, "he replied, 'They should talk and act as if they really knew what we are up against.' In my experience, most of them do, and this seminar program is helping them to do so."

The incoming Chairman, Rev. Otis R. Rice, reported on the experimental seminar on counseling for U.S.O. Directors and local ministers recently held in Louisville in collaboration with the Army-Navy Y.M.C.A. "This represents another great opportunity," said Mr. Rice, "for

the counseling with service men which U.S.O. leaders and local clergy carry out is just as important as that of chaplains even though it is more informal." It seemed eminently wise to proceed with additional seminars of this type.

Turning to the larger tasks of the Church in the years that lie ahead, W. W. Peter, M.D., of the Yale University School of Medicine, discussed "The Health of the World Community." The Church, he said, has a great task to perform in relation to world health for, with all that scientific medicine has achieved, the situation is now worse than ever before in history. "It staggers our imagination to grasp what is happening."

Dr. Peter presented an outline for a church world health charter. He emphasized the enormous contributions which the Church, especially through its hospitals and medical missions, has already made to health across the world, and its present possession of "rich reservoirs of trained leadership, established scientific techniques, experience in application." In utilizing these resources, the Church must work side by side with "the various national leaders in the fields of medicine and health regardless of their religious affiliation." The Church increasingly, predicted Dr. Peter, will cooperate with the health service of national governments in all lands.

"The Church should conceive its future contribution to world health," Dr. Peter summarized, "to be not full coverage of all existing needs but largely demonstration of what may be done."

In summarizing, Dr. Roswell P. Barnes called the task of the Commission dealing with "middle axioms." On the one hand he pointed to the universal principles of Christianity, and on the other, to the concrete and immediate problems of politics and economics. "In between," he said, "lies the area of middle axioms, which are the test of whether Christian principles are actually applicable in vast concrete problems."

"After the war—and even now," Dr. Barnes continued, "we shall face not only the problems of health such as malnutrition and epidemic disease, but the even more devastating health problems of cynicism and of psych-

logical and moral confusion. The Church must have a plan and a program for helping to restore hope, faith, and self-respect to the peoples of a tired and perhaps disillusioned world. Work such as that of this Commission is indispensable in building the bridge."

Looking to the new opportunities which will come for men to achieve the four freedoms, Dr. Barnes warned: "When that time comes, the crucial question will be: Are they psychologically and spiritually competent to handle these freedoms? Herein lies the task of the Church."

The incoming Vice-Chairman of the Commission is Jean A. Curran, M.D., President and Dean of the Long Island College of Medicine. The new Chairman, Mr. Rice, is Director of Religious Work at St. Luke's Hospital and instructor in Pastoral Theology at the General Theological Seminary, New York. Rev. Seward Hiltner is Executive Secretary.

### Newcomers' Christian Fellowship

A group of local church leaders from various denominations in New York have joined with Christian refugees and others recently come to the city from abroad, setting up "The Newcomers' Christian Fellowship." Several local churches are assisting and most of the activities center around the Second Presbyterian Church. The highest goal of the Fellowship is to dissolve itself. It introduces newcomers to American church life, realizing that the Church is one of the most important institutions in this country. It tries to find work for those who need it and provides English courses and tutors for those who need special assistance in the improvement of their language. It brings American Christians and the newcomers together in private homes and helps in every way which ingenuity can suggest to enable newcomers to adjust themselves to life in this country.

Interested groups in other communities may learn more about the details of the program of the Fellowship by writing to its executive secretary, Rev. Frederick J. Forell, 3 West 95 Street, New York.

### Coöperatives Expand in China

Speaking at a meeting called by the Federal Council's Committee on the Church and Coöperatives, Dr. J. Henry Carpenter reported that "China's Christian leaders are taking an increasingly active part in the development of Chinese industrial coöperatives." Dr. Carpenter recently returned from an 8,000-mile tour through China on behalf of the American Committee in Aid of Chinese Industrial Coöperatives, an agency of United China Relief.

Describing a 1700-mile trip by truck through Northwest China, which brought him in contact with 300 industrial coöperatives manufacturing blankets, paper, shoes, tools, soap, etc., Dr. Carpenter reported these coöpera-

tives to be a part of a "genuine people's movement that is bringing new life to China."

Of especial importance, Dr. Carpenter said, are the federations of coöperatives through which the people are provided with medical care and conduct their own primary schools as well as special educational programs among women. These federations have organized their own treasuries, thus achieving a marked advance in coöperative finance, purchasing and selling in China.

"These leaders who are working for economic freedom for China through coöperatives are expecting increased help from America and are preparing for it," said Dr. Carpenter. He pointed out that there are now 1590 producing units among the industrial coöperatives, the largest number of these being engaged in weaving blankets and cloth for the armed forces. The total production is more than 24,000,000 Chinese or 1,200,000 American dollars per month.

Returning by air, Dr. Carpenter stopped at Cairo, Egypt, where he found on the main street a consumer coöperative backed by 4,800 members.

Dr. Carpenter is the executive secretary of the Brooklyn Church and Mission Federation and is chairman of the American Committee in Aid of Chinese Industrial Coöperatives.

### Wartime Program Handbook

The Coördinating Committee for Wartime Service has just published a Handbook entitled "Wartime Services of the Churches." It deals with the emergency tasks of local churches in terms of programs and projects. The local leader can check the program of his church against the list of suggested projects and thereby see how he may improve the services of the church. Under each area of responsibility there is a brief statement of need, a series of program suggestions, and a list of resources, including publications and organizations which can provide assistance. The areas of responsibility included are as follows: Services for service men, youth activities in wartime, welfare, family security, health, race relations, social protection, Japanese resettlement, education concerning consumer interests, foreign relief, and preparing for peace.

The Handbook is not theoretical but is based upon extensive study of the most effective work of the church which has already been done, widespread conferences, a consultation with representatives of government agencies responsible for programs of community welfare. In other words, the Handbook is not based so much upon what churches might do as it is upon what wide-awake churches have already found practicable. It will be useful to pastors, lay officers, women's and young people's leaders and any others interested in the special wartime services of the local church or of the churches in their efforts in the local community. It is a 24-page pamphlet. Order from the Coördinating Committee for Wartime Service, 297 Fourth Avenue, New York; 10 cents per copy, reduction in quantities.

### Worship, Giving and World Need

Many communities are planning to hold an interdenominational service during the Lenten season based on a recognition of our fellowship with victims of war throughout the world and our obligation and opportunity to demonstrate Christian brotherhood by assuming, in so far as that is possible by the giving of funds for their relief, part of the burden that oppresses them.

To help communities which are planning such a service, as well as churches which will give denominational recognition to this obligation, the Committee on Foreign Relief Appeals in the Churches has prepared several new printed helps:

"Food for the Living," a four-page leaflet of worship materials, is just off the press and available for distribution. It is appropriate for denominational or interdenominational worship services, devoted to a "recognition of our spiritual unity with those who suffer in the disaster areas of a world at war." Sample copies may be had from the Committee office. Limited quantities will be sent free on request, for congregational use where union services are planned.

Also ready for distribution is the speaker's kit, "For the Least of These," giving the factual information and true human-interest stories from each of the eight agencies through which the foreign relief of some 21 denominations is administered. This kit is also useful for groups plan-

ning to make a special study covering a period of weeks concerning the work which the Church is doing in the field of relief.

"Blessed Are the Merciful" is an hour's program particularly adaptable to after-dinner or forum programs, or for brotherhood or women's society meetings.

All these materials may be ordered through denominational representatives or, in the case of union services of interdenominational groups, through the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Ave., New York City.

### Ecumenical Spirit in China

From China comes a letter from Dr. C. Bertram Rappe, stressing the growth of the ecumenical spirit and the progress of the Christian Churches of Free China. Speaking of the meetings of various national Christian organizations recently held at Chungking where representatives of many provinces were present, he says that in each of these gatherings actions were taken which will link up the Christian Church even more closely with community and national service through work of relief, reconstruction and rehabilitation.

"Here on the campus of the Chiu Chin Middle School," he writes, "where seventeen philanthropic organizations have their offices, is located a new church, Grace Community Church, established in 1939, where more than twenty denominations worship together, but where the spirit is such that you would never know there are so many shades of belief. The terrible times through which we have passed have taught us to forget our differences and to stress essentials in which we all agree. The church is so well attended that we have outgrown the hall where we have been meeting. Each Sunday you will find gathered for worship here the most prominent families of all China. . . ."

### Three Worth-While Books

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By J. CALVIN REID

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The purpose of this volume is best given in the words of the author: "This volume is published in the hope and with the humble prayer that it will be used of God wherever it is read, to seek that which was lost, to bring back that which was driven away, to bind up that which was broken, and to strengthen that which was sick."

Written in colorful and expressive style, abounding in apt quotation and story and in Scriptural reference, these sermons will attract minister and layman alike. Here is inspirational guidance for all and sermonic suggestions for the minister who seeks practical application of Christian principles.

#### WHAT IS YOUR NEED?

By STUART R. OGLESBY

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This volume of sermons—each based on Philippians 4:19—has grown out of the author's preaching ministry. Being deeply impressed with the inexhaustible riches for personal living contained in this text, he has preached and given over the radio a number of sermons based on it. Each of these pastorates has been begun with such a sermon. In his present pastorate at the Central Presbyterian Church of Atlanta, Georgia, he has preached each anniversary sermon of thirteen years' ministry from this text. The reader's faith will be strengthened and his life enriched as he reads afresh the potentialities of the promise that ". . . God shall supply all your need according to his riches in glory by Christ Jesus."

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# EIGHTH ANNIVERSARY OF The Upper Room



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April, 1937  
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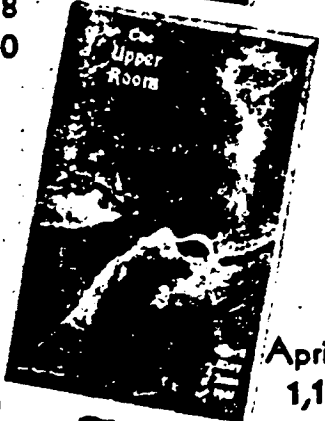
April, 1936  
405,000



April, 1939  
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April, 1938  
1,025,000



April, 1941  
1,165,650



April, 1940  
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April, 1942  
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April, 1943  
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**Preaching Missions in Army Camps**

Outstanding coöperation between the Medford (Oregon) Ministerial Association and the commanding officer and chaplains at Camp White paved the way for a highly successful preaching mission in the camp during the week of January 24-29. The mission was sponsored by the Department of Evangelism of the Federal Council with the coöperation of the General Commission on Army and Navy Chaplains.

Special preaching services were held for troops in all sections of the camp. Special meetings were arranged also for ambulatory patients in the station hospital. The visiting speakers were given opportunities to talk in the barracks and mess halls and on the firing range. One of the missionaries spent a day in the field at the invitation of the battalion commander and made many personal contacts with officers and men.

The pastors of Medford and Ashland organized open meetings in the afternoon of each day in the Methodist church and bought time on radio station KMED for a daily broadcast. Ministers also participated in the daily conferences of the chaplains in the post chapel.

Division Chaplain Jaeger assumed responsibilities for making the arrangements in the camp in coöperation with Dr. Martin H. Bickham, the camp representative of the Department of Evangelism. The visiting leaders who participated in the mission were: Louis Evans, Jesse E. Baird, William G. Everson, Frank Eden, Thompson Shannon.

Missions have also been held recently at Fort Belvoir, Jefferson Barracks, Camp Magnolia, McChord Field, and Camp Cooke.

**Community Evangelistic Work**

The Department of Evangelism of the Federal Council has issued a brief pamphlet of suggestions for coöperative community evangelistic work under the title "Victory for Christ—Program of Evangelism." The pamphlet summarizes suggestions for a community survey, united prayer, church attendance crusade, visitation evangelism, simultaneous preaching mission, Join-the-Church Sunday, distribution of Bibles and evangelistic literature and other principles of procedure, and also a list of certain more detailed resources which are available. Any local church will find the pamphlet helpful. Single copies are available free and quantities at the rate of 1 cent each. Order from the Department of Evangelism, 297 Fourth Avenue, New York.



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## The Church Faces Post-War Europe

The Protestant churches of the United States are unitedly tackling the problems posed by post-war reconstruction abroad. They agree that there should be unity of action in any program. They are committed to developing such plans for Europe in full consultation with European church leaders and for other parts of the world in cooperation with the indigenous churches and the missionary agencies. Indeed, such joint planning has already started. The chief purpose will be to help the other churches themselves to direct and carry out the desired reconstruction plans. Funds from churches in this country will be needed to help rebuild shattered churches in Europe and mission agencies in Asia. Even more important will be sending some experienced men and women who will be visible evidence of our desire to assist. Participation in such reconstructive service springs from the conviction that for all men faith in God is basic to a better world.

The first meeting of the Committee on Post-War Relief and Reconstruction, constituted jointly by the Foreign Missions Conference and the Federal Council, was held on January 27. In the membership of this Committee are church leaders of this country who are responsible for missionary, relief and ecumenical interests of the denominations. An effort will be made to coordinate various overseas programs and relationships in such a way as to obviate competition and effect streamlining of planning and administration.

A conference has been held with Governor Lehman and others in the State Department who are responsible for government planning. It is believed that a mutually helpful understanding and cooperative relationship with government agencies will be achieved. It is expected that the American Committee will work closely with the coordinating committee for relief and reconstruction of the World Council of Churches, the proposal for which was reported in the December issue of the Bulletin.

## News of State and Local Cooperation

### Council of Churches Organized in Indiana

The Indiana Council of Churches was formally organized January 25-26, 1943. This step was in part an outgrowth of the interest in closer fellowship and more effective interchurch cooperation engendered by the Annual State Pastors' Conference in Indiana. It was also taken as a means of furthering the movement for interchurch cooperation as carried on in Indiana through the Indiana Council of Christian Education and the Indiana Council of Church Women.

The Indiana Council of Churches elected Rev. Fred L. Dennis, Bishop of the United Brethren Church, President; Rev. Edward R. Bartlett, Dean of DePauw University, Vice-President; Mrs. Ralph J. Hudelson, Recording Secretary; and Mr. A. C. Waggoner, Treasurer. Rev. Ralph L. Holland was elected General Secretary.

Rev. Ralph L. Holland is also the General Secretary of the Indiana Council of Christian Education. Dr. Bartlett is the President of the Indiana Council of Christian Education.

### Colorado Completes Merger

The merger of the Colorado Council of Religious Education and the Colorado Council of Churches was completed at a business meeting held in Denver on February 7. The name of the merged council is "The Colorado Council of Churches." Mr. R. B. Spencer, a Methodist layman and a newspaper editor of Fort Morgan, was elected President. The Rev. Harold M. Gilmore was chosen as the General Secretary. Miss Miriam A.

Peterson, the director of children's work of the Denver Council of Churches, will also serve on the staff of the State Council. Mr. Wilbur Maxwell, jointly representing the Y.M.C.A. and the Church Council, will have charge of the program for "Men in Service."

The Commissions of work authorized by the Council include: Church Extension and Cooperative Strategy, Christian Social Action, Christian Education, Evangelism and Public Meetings, War Emergency Services, Japanese Resettlement, Town and Country Fellowship, Radio.

### Wichita Council Annual Meeting

In spite of falling temperature and driving snow, the Wichita Council of Churches held its Twenty-third Annual Meeting on January 18. Dr. Asa J. Ferry, President of the Council, presided. Dr. Harry L. Ice, Pastor of Crown Heights Christian Church, Oklahoma City, gave a very excellent address, pointing out the grave need of our day and the responsibility of the Church in meeting that need. The Executive Secretary, John W. Meloy, called attention to the highlights of the year's work: a new record enrolment in vacation church schools, in weekday church schools and in institutes for teachers of them, and the inauguration of work in Federal Defense Housing areas. The trustees of the Wichita Council have proposed a budget goal for 1943 of \$11,215 for regular expenses and an emergency special fund of \$1500, \$1200 of which is to underwrite the salary of a worker in the new Federal Housing areas, five thousand units of which are to be opened within the next few months.

### New Sunday Schools Started in the Fort Leonard Wood Area

In the Fort Leonard Wood area there are a number of church buildings that have been closed until recently. Under the leadership of Rev. H. K. Damm, Fort Leonard Wood Area Secretary of the Missouri Council of Churches, new church schools are being developed. Hooker, a union church three miles east of Waynesville, was completely closed until Mr. Damm started a program four months ago. The average attendance at the weekly church school (and monthly service) is about sixty. At Shade, six miles south of the Fort, the same conditions prevailed, and for the past three months the average attendance at church has been about sixty. At Turley Ridge, eight miles northwest of Waynesville, a Methodist church without a pastor is now being served with an occasional preaching service, and at Pleasant Grove, seven miles west of Waynesville, another Christian church has been revived, with church school that is doing well.

Mr. Damm is securing a good response to leadership training work. The International Council credits were earned in schools conducted in these towns. Old schools are now in the process of being set up.

Mr. Damm reports that many conditions are improved in the area of Fort Leonard Wood. He is constantly making contact with the various governmental and church agencies as well as with the church leaders. Many of his recommendations are being carried out. Mr. Damm is working to the satisfaction of the local church leaders in the Fort where they said that

of the best services that the church could render to the soldier was to give him a clean community in which to spend his free time.

### Four Oklahoma Worship Seminars

Oklahoma City set a record for total attendance at Seminars on Worship. The Hymn Festival on Sunday afternoon, the Youth Rally on Sunday evening, and the Ecumenical Service on Monday evening, together with the conference sessions on Sunday and Monday, put the attendance figures up to about 3500 total for the two days.

This was the concluding seminar of the series of four which were held in Oklahoma January 24 to February 1. The seminar at Tulsa opened the series, and this was followed by seminars at Vinita, Enid, and Oklahoma City. The program in each case consisted of public meetings and special discussion groups.

The visiting leaders were Professor Earl E. Harper of Iowa City; Dr. Robert E. Speer, of Lakeville, Conn.; Dr. G. Edwin Osborn, of Enid, Okla.; Professor Wilfred E. Powell, of Enid, Okla.; Mrs. Merrit R. Lee, of Wichita, Kans.; Rev. and Mrs. Don Schooler, of Chickasha, Okla.; and Rev. Deane Edwards, of New York City.

Those in charge of the organization of the seminars are as follows:

- Tulsa: Mrs. L. R. Semones, Secretary of the Tulsa Council of Churches
- Vinita: Rev. James S. Griffes, of the Presbyterian Church
- Enid: Dr. G. Edwin Osborn, of the University Place Christian Church
- Oklahoma City: Rev. Donald F. Harrel, Secretary of the Oklahoma City Council of Churches.

### California Church Council Conventions

The Fall series of twelve United Christian Advance Conventions sponsored by the California Church Council for the Northern Area and Western Nevada reached upwards of thirty thousand people. So successful were these conventions that the Council is promoting an average of two conventions a month in 1943. The winter and spring series will include thirteen cities. These conventions are carried by the denominational field representatives, who occupy pulpits of their own denomination Sunday

morning. They give leadership to the conferences in the afternoon on Reaching the Unreached, the Recruiting and Training of Workers to carry the program in the local church and the Christian Home. At the supper hour they meet with their own local workers, helping them to define local church objectives and to lay plans for realizing the objectives. The conventions close at night with union mass meetings augmented by the combined choirs.

The Council is setting up a series of United Christian Youth Conventions which will be staffed by the denominational field representatives, following a pattern similar to the Advance Conventions. The first Youth Convention goes to Eureka and Humboldt County on March 7.

The Council added, the first of this year, a full-time secretarial assistant in the person of Miss Dora Lee, an attractive and well trained young Chinese woman, an active worker in the Chinese Episcopal Church in Chinatown, San Francisco. Another full-time worker, Dr. Norman W. Pendleton, is giving interdenominational leadership to Marin City, one of the new defense communities directly across the Golden Gate from San Francisco.

These advances all along the line will indicate that the friends of the cooperative work are responding financially. The Council has no debt and is meeting its obligations as they fall due.

### Washington Church Federation's Wartime Role

Dr. Frederick E. Reissig, Executive Secretary of the Washington Church Federation, in the first of a series of articles in the *Washington Post*, says that the Federation office serves as the information bureau not only for the Protestant churches of the Capital but for social, civic, and government agencies, when they need information concerning the church life of Washington.

"Wartime Washington is packed with committees, agencies, persons with new tasks and all of them are seeking the answers to their many questions, and information about the people, the services, the ministers, the churches of this unique place in American life. The staff of the Federation is glad to render this service and leaves no stone unturned to furnish the information desired. The OCD has designated the Federation of Churches as the clearing-house for the civilian chaplaincy program on the part of the Protestants. The Federation is cooperating with the Jewish and

Catholic representatives. Chaplaincy centers have been designated by this joint committee and the clergy have been provided with the necessary insignia for their work. The newly organized Washington Federation of Christian Youth is finding a special task for itself in helping to integrate the youthful newcomers to Washington with the youth groups of the various churches."

### Peace Altar at the Illinois Church House

Christians in Illinois believe in the slogan, "In time of war, prepare for peace." In The Church House is found a "Peace Shrine" before which Dr. W. H. Walker, President of the Illinois Church Council, offered prayers at the first fall meeting of the Executive Committee of the Council for keeping peace with our fellowmen, as individuals, as a nation. Each day at noon prayers for the peace of the world are offered and prayers for those away from home. Near the shrine is found a book in which may be entered the names of those in the military service. Their names are mentioned by name each noon and special prayers offered for them.

### Worship Seminars in North Dakota

Under the auspices of the North Dakota Council of Religious Education, Rev. C. A. Armstrong, Secretary, Seminars on Worship were held in Bismarck on November 1 and 2 and in Fargo on November 4. In both places the program included a Hymn Festival under the leadership of Professor Alvin F. Brightbill of Bethany Biblical Seminary, Chicago. In addition there was a Service of Ecumenical Worship at Bismarck. A feature of the Seminars was a special afternoon group in Fargo under the leadership of Rev. Howard G. Wiley, secretary of the Minneapolis Church Federation, on the subject "Training Children and Youth in Worship."

### South Bend Issues News Bulletin

The Council of United Churches of St. Joseph County, South Bend, Indiana, has issued a news bulletin entitled *The Church Councillor*. Under "Some Unsung Council Activities" the December issue reports: "For years, as a matter of routine, the Council has supplied post cards to the hospitals which have been used to record the entrance of patients and their church preference. As this information comes into our office, a telephone call is always made once to the pastor indicated, and usually a call at the hospital by the pastor follows in a matter of hours."

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# Among the New Books

## Liberal Theology

Edited by DAVID E. ROBERTS and HENRY P. VAN DUSEN  
Scribner's. \$2.50

This is a revealing picture of the present state of theological thinking in America. The occasion of the symposium was the retirement of Eugene W. Lyman, one of the outstanding liberal thinkers, from the fac-

ulty of the Union Theological Seminary, New York. Some of his colleagues and former students, planning a series of essays in his honor, decided that a reappraisal of the liberal theology would be the most appropriate subject.

Walter M. Horton of Oberlin contributes an appreciative analysis of Dr. Lyman's thought. William Ernest Hocking of Harvard finds the historical source of liberalism

in the rise of "the faith of the fathers." Julius A. Bewer of Union traces the closing liberalism in Israel's thought as closed in the Old Testament. Mrs. Ely Lyman of Sweet Briar College analyzes the liberal spirit of the New Testament as including "spiritual freedom" and God's continuous working in the hearts of men, and "hope for the future."

Arthur Cushman McCaffert of the Pacific School of Religion studies the historical development of Protestant liberalism in America, with particular reference to the conception of man's sinfulness, the doctrine of revelation, and the effect of new scientific ideas. Edward R. Hardy of the Union Theological Seminary examines the relation of liberalism to Catholic theology in England, especially in Cardinal Newman and Bishop Gore. Rufus M. Jones of Hamilton holds that the mystics were on sure ground when they declared that there is "something in man" which "can come into correspondence" with God.

The liberal attitude toward other religions is explored by Lyman V. Cady in an interesting review of the attitudes of the missionary movement during the last generation. William P. Montague of Columbia University is concerned with our attitude toward the creeds. He cannot reject them for they represent a valuable connection with the past; but he cannot regard them as precise intellectual formulations. John Moore of Hamilton College conducts a careful inquiry into the relations of reason and faith. David E. Roberts of Union insists that there is no ultimate conflict between God's self-revelation in Christ and the point of view arrived at by a philosophical approach to religion.

The significance of Jesus Christ is the theme of Henry P. Van Dusen, who lays the ground that the centrality of Christ must be unequivocally affirmed, but recognizes that the Church has never achieved an adequate explanation of the union of manhood and Godhead in Christ. Coleman Bennett of the Pacific School of Religion offers an arresting analysis of "liberal emphases that should not be neglected" (such as the realization of an essential goodness in man) and also of corrective emphases that it is necessary to learn from the "Augustinian" emphasis on human sin. Henry Sloane Coffin interprets the liberal attitude toward the Scriptures as affirming that the revelation in the Bible is "normative" for the Christian. Eugene

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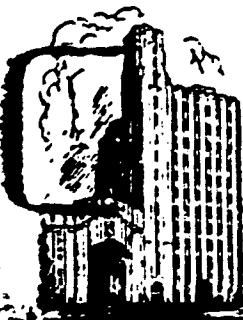
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Clyde Macintosh of Yale outlines a liberal approach to the reality of eternal life. William Adams Brown appeals to liberals to give fuller recognition to the place of the Church and describes the new "church consciousness" that is arising within Protestantism. S. M. C.

The section of greatest interest to our readers will probably be that which examines comparatively the genius of Christianity and the other leading religions of the world. This is done simply, without resorting to technical language, but with the touch of a competent scholar. Dr. Soper does not regard other religions as "false" but he sees so many false things in them as to make them inadequate. He deals with the various religions very concretely, asking, in each case, why it is necessary to take the Christian Gospel to animists, to Hindus, to Buddhists, to Confucianists and Taoists, to Shintolists, to Moslems, and to Jews. The answers are given not in terms of abstract systems but of consequences for life. All the answers involve an understanding of one central issue: What difference does it make when Jesus Christ is regarded as the revelation of God?

emphasize the uniqueness of the Christian Gospel and the personality and work of Christ. S. M. C.

### The Philosophy of the Christian World Mission

EDMUND DAWSON SOPER  
Abingdon-Cokesbury. \$2.50.

At a time when the new vision of the ecumenical character of the Christian community is focusing attention on the significance of missions and the world-wide conflict is presenting grave problems to the missionary movement, Dr. Soper's book is of high importance.

The volume is a basic study of Christianity and of the foundations on which the Christian world movement rests. It begins with a restudy of the Bible as the book of universal religion, reviews the rise and course of the Christian world mission in history, explores the meaning of the other religions with which Christianity comes into contact, analyzes the factors which make Christianity indispensable to mankind, and outlines a "strategy" for the Christian movement in relation to the world situation of today.

On the side of missionary strategy there is an incisive analysis of the two major views which for the last decade have been struggling for the mastery—one represented by the Laymen's Inquiry *Rethinking Missions* (supplemented by Professor W. E. Hocking's later writings), and the other by Hendrik Kraemer's *The Christian Message in a Non-Christian World*. While Dr. Soper does not completely accept either extreme, it is clear that his sympathies run in the general direction of the latter. He cannot be satisfied with any view which fails to

### Ascent to Zion

By S. ARTHUR DEVAN  
The Macmillan Company. \$2.50

Every good book on worship in these days is timely. Such is *Ascent to Zion*, which is an able reminder of the still small voice within the human soul which is not silenced by the tumult of war.

The author feels that "there is need for a speedy and drastic reformation in the worship of American Protestantism"; yet he is not an iconoclast, but a builder. He would replace the careless, the shoddy, and the irreverent with worship more worthy of the great Christian tradition.

The book is marked especially by its historical understanding—a background that colors all that is said. Each of the present needs in the field of worship is related to the on-going worship life of the Church, and thus is seen in proper perspective.

After full chapters on *Worship, History, and Form*, the volume turns toward the ever-pertinent questions that concern those who have responsibility for worship: *House of the Lord, Song of the Lord, Children of the Lord, Servant of the Lord, and Grace of the Lord*.

The volume has a comprehensive list of *Useful Modern Books on Worship*, which contains fifty-eight titles, covering contemporary fields of worship interest.

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ideals. A valuable new chapter deals with chastity and points out that premarital sexual adventures may make success in marriage more difficult.

The book repudiates the over-emphasis on sex which has characterized some treatments of marriage, though frankly recognizing that sex is among the important problems. The author insists that "marriage means an intimacy of mind and spirit even more than of the flesh."

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In discussing the matter of intermarriage, while the author recognizes that modern science utterly repudiates the idea that there is any biological ground for objection, nevertheless he recognizes that there is a difference in outlook on life among the different races and cultures and that points of view difficult to reconcile and also conflicting loyalties may make intermarriage most difficult and dangerous.

Looking at the war situation, the author presents clearly the added dangers which this places before young people who marry. It might be said that he emphasizes the dangers almost to the exclusion of considerations which would seem to make many marriages thoroughly justified under present circumstances.

The treatment is rich with special insights. Any Christian minister or Christian family would benefit from the reading of this book. L. F. W.

## Meaning of Marriage and Foundations of the Family

(A Jewish Interpretation)

By SIDNEY E. GOLDSTEIN.

Block Publishing Company. \$1.00.

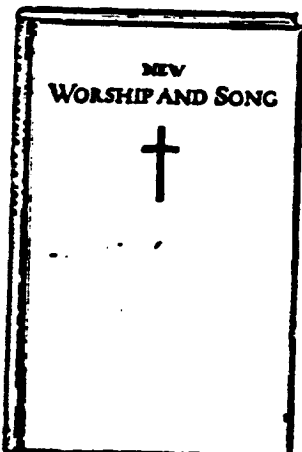
This is a second and greatly expanded edition with added case materials and a treatment of new problems affecting marriage in wartime. There is also new material from recent research bearing upon the wise choice of life partners. The author points out that society was experiencing a crisis in marriage relations even before the war and that this crisis is now more acute.

Marriage has biological, legal and psychological aspects, yet it is vastly more than a secular affair. "Its purpose is to hallow and to sanctify the relationship of husband and wife."

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Dear [redacted]

I have your letter of March 25, 1943,  
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It certainly was good of you to write the  
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know that it is a source of encouragement to me dur-  
ing these hours when law enforcement is facing its  
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I sincerely hope that our work will always  
merit such confidence.

With best wishes and kind regards,

Sincerely yours,

J. Edgar Hoover

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My dear Mr. Hoover

Thank you for your letter of March 1, 1943, in which you  
enclose copies of a circular concerning the Federal Council  
of Churches.

Your cooperation is appreciated.

Sincerely yours

*James Lawrence Fly*  
Chairman

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It is the greatest force making for a united Church in America" says a Federal Council official bulletin, adding that "the 24 constituent denominations elect all the members of the Council, about 78, and all the members of its Executive Committee. Council members meet in biennial session to decide questions of policy and program. The Executive Committee of 78 members in the interim directs all phases of the work". The Federal Council was founded in 1908.

The Council's President, making his annual report (1933) said: "Some idea of the importance of the Council will be gained when I remind you that the actual membership of its constituent bodies includes almost one-fifth of the population of this country and Canada, and that its general constituency embraces more than one-half of the people in these two great commonwealths . . . The Federal Council today includes twenty-five of the great denominations with a membership of 22,000,000".

(All Quotations Used In This Document Are From Official Sources)

"The Federal Council of Churches very well represents the liberal-Protestantism, not evangelical-Protestantism. The Federal Council more often speaks for the Communistic philosophy than the Gospel one . . . It has the backing of the extreme socialistic groups throughout the land."—The Rev. William Ward Ayer, pastor of Calvary Baptist Church, New York City, as quoted in the New York Times, March 22, 1937.

"The radical affiliation of the Federal Council of Churches of Christ is a subject of extensive discussion. Apparently, in lieu of primarily promoting Christianity among its several members it more represents a huge political machine and appears to intermeddle with radical politics. Its directorate indicates that it interlocks with many of the most extreme radical organizations."—From sworn testimony before the



# WAKE UP AMERICA! A V Preacher-Politicians Propagandi

John J. ...  
SECURITY ...  
F. B. I. ...  
JULY 1942

**1** **METHODIST FEDERATION FOR SOCIAL SERVICE:** "An organization" according to its Bulletin, "which seeks to abolish the profit system in order to develop a classless society based upon the obligation of mutual services"—which is a polite way of describing Communism. Its Social Questions Bulletin laments the fact that "professional patriots are seeking laws to prevent even the discussion of the overthrow of government by force and violence". One of its joint-Secretaries was Winifred Chappell who served, at the same time, on a national Communist Campaign Committee and signed a manifesto endorsing the Communist platform. In public addresses and in published articles, she advised the Youth of America to join the Army in order to be able to sabotage the Nation's defenses from within! She is now an instructor in a Communist College. The other Secretary, the Rev. Harry F. Ward, alien-born Marxist leader, was, until recently, chairman of both the Communist American League for Peace and Democracy and the Communist-defending American Civil Liberties Union. Ward has long been regarded as the Chief of Staff of the friends of Communism in America. There is no subversive movement in this country in which he does not wield an influence. Bishop Francis J. McConnell is president of the Federation.

**5** **PEOPLE'S LOBBY:** Its Slogan, according to its officers is: "To balance consumption and production by eliminating profit". Benjamin C. Marsh, executive secretary of People's Lobby, writes: "Its program includes: Increased taxation of the rich; socialization of ground rent and reduction of interest rates as steps toward the elimination of profits; public ownership of banking, natural resources, transportation, communication and all basic industries; government marketing and government housing corporations; international co-operation through increased freedom of exchange and allocation of national resources and raw materials". This program is in accord with the Socialist-Communist system of Russia.

**8** **UNITED FRONT:** and radical leaders propose, according to its groups into a United guidance of leaders Churches, the new gr tion, four years ago into a powerful or soring groups. It no cles, as the "Red C its major activities: paign against the Dis ing Un-American Act efforts of the Commi nists and subversive nations.

**2** **SOCIALIST PARTY:** Standard dictionaries make no distinction between Socialism and Communism, insofar as ultimate ends are concerned. Socialists seek to take over the government by legislative means, if possible, resorting to a throat-cutting revolution only as a last resort. Many Communist leaders of today got their training in the Socialist Party. Socialists and Communists cooperate in many specific activities on a United Front basis. Norman Thomas, former clergyman, and perennial Socialist candidate for a major public office, has, for years, worked in close harmony with Federal Council of Churches officers in non-church movements. Earl Browder, Gen'l Sec'y, Communist Party, explains: "The program of the Socialist Party and the program of the Communist Party have a common origin in the document written by Karl Marx and Friedrich Engels in 1847-1848, known as the Communist Manifesto. There is no difference, so far as the program is concerned in substance. The differences between the Socialist and Communist parties are gradually being eliminated, and one unified Socialist or Communist movement is emerging."

## Termites in the

Cross Section Study of 60 Federal Council of of the Organization Which Have Used T

Rev. Roswell P. Barnes, N.Y. (1) (2) (3) (11) (12) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60)

# WARNING - A CHALLENGE!

## Call for a NEW SOCIAL ORDER

**CHRISTIAN COUNCIL FOR INDUSTRIAL DEMOCRACY:** A United Front movement, sponsored by Socialists, Communistic churches, its purpose is to bring about a social statement, was different left wing movement. Under the Federal Council of Churches, its formation has since its formation, Columbus, Ohio, grown into a known, some circles. One of its purposes is to assist in the formation of a militant committee, investigate, and to expose the activities of individuals and organizations.

**10 AMERICAN LEAGUE FOR PEACE AND DEMOCRACY:** This organization was set up on instructions from Moscow and formerly was known as the American League Against War and Fascism. It claims to have disbanded early in 1940 at the time it was said to "speak for" 7,500,000 "Americans." Earl Browder, secretary of the Communist Party, one of the League's original vice-chairmen, testified before the Dies Committee, under oath, that the League was a "transmission belt" for Communist propaganda. The Dies Committee later branded it a Communist organization. Bishop Francis J. McConnell was a contributor to its official magazine and his daughter was director of its Women's Department. Rev. Harry F. Ward, close associate of Bishop McConnell, was national chairman of the League.

**12 CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY:** An offshoot of the League for Industrial Democracy. Distributes LID literature, in addition to its own. "We are people" says its own executive secretary, the Rev. William B. Spofford, "who are classed all the way from liberals to Communists". The CLID is a radical pressure group operating within the churches to agitate against Constitutional government and to promote a social order patterned after that of Soviet Russia. Its statement of principles says: "We face a world in revolution. We believe that the Christian is ready and anxious to discover how it can best be useful in forwarding New Order . . . we intend to assist in recruiting candidates for the movement as shall enter it with desire for socialized leadership". Dr. Spofford, in the past, has served as Acting Chairman of the Communist American League for Peace and Democracy, during the absence of Dr. Harry F. Ward. CLID field secretaries function at the same time in the same capacity for the ALP&D and the United Christian Council for Democracy. Dr. Spofford was a signer of the radical manifesto, of the Church Socialist League, calling for a "complete revolution of our present economic and social disorder," etc. This League was absorbed by the Church League for Industrial Democracy.

**13 NATIONAL RELIGION AND LABOR FOUNDATION:** Set up by radicals, in 1932, to propagandize "the new social order"; to give active cooperation to strikers, at the same time seeking the revolutionary overthrow of the capitalist system. Its directing personnel and National Committee, is composed almost exclusively of Socialists and Communists. Writing in its official organ, one of its officers says: "It is no longer a question of the need of revolution; the question is as to the method of bringing the revolution to pass . . . the work of revolt will have to be carried through a trained and disciplined group who will know how to function in a Leninist leadership when the hour of opportunity comes. Our concern is to build the understanding leadership from those who are ready to talk business and digest the strong meat of direct revolutionary preparation". The official organ also said: ". . . In areas of class warfare we feel that the innate reverence of the average policeman for the religious habit will protect our own heads from his blows, and so, we place ourselves in the place of greatest danger, we can also by that very act, protect the workers."

### Temple Gates

Welcomes Officers, Leaders and Members, and a Few Names of Officers, Members or Sponsors.

- Dr. F. E. Lindeman, N. Y. C. (1) (5) (6) (9) (10) (11) (15) (16)
- Rev. S. Howard Mellis, N. Y. C. (2) (11) (12)
- Dr. Charles Clayton Morrison, Ill. (3) (4) (7) (8) (13) (14) (18)
- Rev. Abraham J. Myers, N. Y. C. (10) (11) (12) (13) (14) (15) (16) (17) (18) (19)
- James Myers, N. Y. C. (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19)

# THE FEDERAL COUNCIL'S INTERNATIONALISM DREAM OF WORLD SUPER POLITICAL MACHINERY

## "World Political Organization"

"We urge that Christian people all lands make every possible effort to bring about a world political organization.

It is now clear that no nation has a right to be a law unto itself, or the sole judge of its own cause. The United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and rivalry with other nations in the interest of a world government.

Orders now implemented by policies of universal national sovereignty, is a form of secularism against which we set ourselves.

"We call upon our people to mobilize the spiritual resources of our church in support of an international system of government.

"In taking this position we subscribe to the declaration of the Oxford Conference (1937) that: a true conception of international order requires recognition of the fact that the State, whether it admits it or not, is not autonomous, but is under the ultimate governance of God."

The Churches, which in themselves transcend national frontiers, have a peculiar responsibility to help expand man's loyalties to include the whole number of the children of our Heavenly Father, and the world government required by their common needs."

—Philadelphia Conference.

## "Necessity of World Government"

"Once the proposal for world government is made, it is virtually inevitable that most persons begin by asking questions about specific problems, such as methods of representation, the actual degree of authority to be ceded to the international agency either by existing nations or by their peoples, its methods of securing its budget, the scope of the so-called common concerns over which the world state would be given authority, and so on.

It is most desirable that experts in every field should begin working upon pertinent sections of tentative drafts of a world constitution. The Christian forces of the world, having solemnly pronounced judgment upon unqualified national sovereignty, as they did at Oxford, should next declare with equal explicitness the corollary: that there must be a world authority to which along the necessary aspects and degrees of sovereignty can be ceded by nations.

World government, facilitating adjustments between nations, and maintaining order through peaceful change, is demanded today as never before."

from Federal Council Pamphlet, published in 1936.

## Political Pressure with a Vengeance

"As Christians, it is important that we become acutely aware of the legislative action of our government.

"As a practical means of acquainting Congress with the will of Christian citizens, we suggest:

"a. Participation in national peace organizations which do legislative work . . .

"b. Promotion of revised discussion on specific legislation and the background for such legislation;

"c. Communication with Congressmen to describe their position on proposed legislation.

"d. Formation of a legislative committee if one is not already functioning in the community to keep in touch with measures of national and state importance . . .

"e. All candidates should be visited in an election year for mutual discussion of their position on peace and social issues. The record of those running for re-election should be learned in advance. Reports of interviews should be published through the press, in public meetings and in other ways."

—Philadelphia Conference.

Sponsored by the Federal Council of Churches, through its Department of International Justice and Goodwill, a "National Study Conference on the Churches and the International Situation" was held in Philadelphia, Pa., Feb. 27-29, 1940. The published report of the findings and recommendations of the conference, from which quotations on this page are taken, carries this official statement:

"The Executive Committee of the Federal Council of Churches received with appreciation the Message from the Philadelphia Study Conference, authorized its publication and commended it to the churches for their study and ACTION."

## International Wealth-Sharing

"We express the conviction that the Church in its efforts to abolish war, should stress all effective means, both domestic and international where—by basic economic needs may be met and a more equitable distribution of economic goods achieved. . . .

"Closely related to the problem of world economic cooperation is the question of colonies. The period of pioneer and colonial expansion is passing. We concur in the judgment of the Geneva Conference of lay experts and ecumenical leaders convened by the Provisional Committee of the World Council of Churches (1939) that the task of colonial government is no longer

one of exclusive national concern or national interest, but that it may be regarded as a common task of kind, to be carried out in the form of the colonial people by the most appropriate form of organization.

"We believe that the principle of eventual freedom for all peoples is only the recognition of an old right but is also a prerequisite of their economic and social goodwill without which we cannot build the world of our future."

—Philadelphia Conference.

## Conscientious Objectors

"The Churches should make this machinery for registering conscientious objectors in their local churches and with their national bodies. There is a growing feeling that the Church should challenge the principle of compulsory conscription, that the exercise of conscience on the part of its members may be protected.

"In seeking to uphold by legal means the civil rights of conscientious objectors, the Church does so, as a part of maintaining the religious freedom which God-fearing men must not act upon, no matter who seeks to curtail it, and the civil rights basis of democracy.

"In the case of some conscientious objectors their services may take a cooperative form, such as a voluntary part in any measures designed to help the war system in any way such cases it should be the part of the Church to give understanding and support to the group whose conscience they seek to make their protest in terms.

"This seminar declares its conviction that the handling of conscientious objectors should be a matter of civilian control at all times."

—Philadelphia Conference.

## "Twilight of Capitalism"

The League for Industrial Democracy, which proclaims itself a socialist America, is represented by the Church League for Industrial Democracy—Bishop E. L. Parsons, president, and Bishop McConnell, president. In a statement, Parsons said:

"A new order is coming, we like it or not. We are in the twilight of the gods of the old. We cannot help the coming of the new order, but we can do our part in trying to bring down the old order, to bring down the distant generation of the old."

"There are many material, christian things in Russian communism but there is at least something of a society in which youth is to serve the community rather than seek success in the form of a commonly think of it in America."

PATRIOTIC AMERICANS, both church members and non-church members, will not submit to any proposal to "delimit" the rights of the people in any group of scheming internationalists; they resist, to the utmost, any attempt to curtail the rights of the people, and the confiscation of their material goods which, under the protection of our sound and sensible American system of society and government.

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# FEDERAL COUNCIL COMMUNIST-AIDING, SAYS THE U. S. NAVAL INTELLIGENCE

Below is a copy, from the Congressional Record, of the U. S. Naval Intelligence report which has proved a real contribution to National Defense. However, it gave offense to the Federal Council of Churches.

The document, as reproduced herewith, should be read and re-read, and then preserved for frequent reference in the future.

## Roosevelt Gag Protects Radicals

The New York Times of Dec. 7, 1935, on page one, said:

"Following a conference with representatives of religious organizations, President Roosevelt has instructed the Army and Navy to make no comments on any civilian organization or its policies without his specific consent. It was declared today by the National Conference of Jews and Christians.

"The conference was immediately concerned with a memorandum prepared by the Naval Intelligence embodying criticism of the FEDERAL COUNCIL OF CHURCHES, a civilian organization, today's announcement said."

The National Conference of Jews and Christians was set up by the Federal Council of Churches, and, only in recent years, has functioned as a separate group. It exists a close bond between the two organizations.

### 1935 AUGUST 17 CONGRESSIONAL RECORD—HOUSE

#### THE NAVY

Mr. MAVERICK. Mr. Speaker, I ask unanimous consent to extend my remarks in the RECORD and include therein a statement from the Navy and a certain comment from a newspaper thereon.

The SPEAKER. Is there objection to the request of the gentleman from Texas?

There was no objection.

I have the following literary efforts of the United States Navy, named by the name of a man who appears to be an officer:

#### MEMORANDUM—COMMUNIST-AFFILIATED AND COMMUNIST-AIDING ORGANIZATIONS IN THE UNITED STATES

APRIL 1, 1935

From a comprehensive survey of Communist activities in the United States at the present time a classification of organizations active for the Communist cause is as follows:

A. Organizations directly related to the Communist International, and a part of it, such as the Communist Party of the United States, the Young Communist League, and the Young Pioneers.

B. Organizations directly affiliated with the Communist Party, by reasons of having been organized and controlled by the party, and those which, although organized by non-Communist personnel, are guided and controlled by Communists. There are 322 organizations in this category. Some of the strongest are:

(a) American League Against War and Fascism. This organization has a youth section which is active in the schools and colleges in cooperation with the National Student League and the Student League for Industrial Democracy.

(b) Friends of the Soviet Union.

(c) International Labor Defense. This is a defense organization used by the Communist Party. It is districted in the United States much as is the Communist Party. Its districts are the same geographically. The International Labor Defense immediately sends representatives to the defense of any Communist who may be brought to trial for an offense.

(d) The National Student League. While some of the members of this league are not Communists, the organization keeps the Communist Party in touch with its activities and receives advice and guidance from the party through liaison by party members.

(e) Trade Union Unity League. A Communist affiliated organization which has general supervision over the "red" or "industrial" unions. As these unions are dissolved by placing their membership in the American Federation of Labor and other regular labor unions, as required by the Central Committee Plenum (C. P. U. S. A.) of January 15-16, 1935, its place will be taken by a commission called the Trade Union Commission, which will take over the duties of the Trade Union Unity Committee, the governing body of the T. U. U. L. Only those which have been active on the Pacific coast are listed.

(f) Workers' Libraries. These, of course, are not organizations, but are being used as a means of spreading propaganda. Word should be said about them. In all Communist headquarters offices "book shops" have been established for the purpose of selling the Daily Worker, Western Worker, the Communist, and other Communist official publications, as well as innumerable propaganda publications. This is a Communist Party activity. In connection with these "book shops" there have been set up in many places "workers' libraries." These libraries contain copies of Communist publications, which are thus made available to members of the Communist Party and affiliated organizations and to sympathizers. Some of these libraries are operated as circulating libraries. In some regular "forums" are operated. That is the case in the library in Los Angeles at 230 South Spring Street.

(g) Workers' schools. These schools are set up at practically every section of the Communist Party in the United States. They are direct activities of the Communist Party. They teach the "practical of communism" and many other subjects which are

needed to aid the party in carrying out its objectives. They touch general educational subjects. During strikes the party given practical demonstration of how the principles taught in school should be applied by sending them into the picket line. While the majority of the students are probably members of the Young Communist League, admissions are not restricted to members of the Communist Party. The San Francisco is at 463 Hayes Street; Los Angeles, 210 South Spring Street; San Diego, 645 Twenty-second Street; Sacramento, 1229 P Street; San Diego, 512 Eighth Avenue. Most of these schools "open forums" in connection with the courses.

C. Organizations which while not openly advocating force and violence" principles of the Communists give aid and comfort to the Communist movement and party. Among the most of these organizations are:

(a) American Civil Liberties Union: This organization is well known to need description. The larger part of the credit is due to it and its various branches does undoubtedly aid Communist objectives.

(b) The Federal Council of Churches of Christ in America. This is a large radical, pacifist organization. It probably sends \$3,000,000 Protestants in the United States. How leadership consists of a small radical group which dictates. It is always extremely active in any matter against defense.

(c) The National Council for the Prevention of War. A radical pacifist organization with headquarters in Washington, D. C. Frederick J. Libby, director. Through their press they reach every part of the country, disseminating radical propaganda through churches, schools and libraries.

(d) Women's International League for Peace and Freedom. A women's radical, pacifist organization. It is closely affiliated with the American Civil Liberties Union, and the American League Against War and Fascism.

There are 144 organizations in this category. Communist-mindedness. A major problem confronting world today is not only the actual Communist with his policy of hatred, destruction, and revolt; but individuals, many intelligent, occupying positions above the average in the names and works carry with them a certain amount of and who, although themselves not subscribing to the Communist program, philosophy, and doctrine, pick certain sections of the Communist program to promote, uphold and espouse. We term as "Communist-minded."

These Communist-minded individuals, each with a color or less extensive following, who are blindly led because of individual intelligence and intellect, and devoid of the necessary quality of being able to think and determine things for themselves, form an ever-growing, highly organized, reinforced, that is wholly misrepresentative of mass public opinion. It is considerable weight because of its blatant mores, moral and financial interest brought to bear in behalf of Communism, based upon humanitarianism and many other "isms", is undoubtedly the most potent influence for discontent and unrest that we must contend with today. We do not mean that discontentment means stopping of all activity, but we do mean that discontentment should be expressed in a constructive and not destructive manner.

Therefore, the Robert Moros Lovett, Roger Baldwin, Darrow, Arthur Fishers and a long array of Communist intellectuals (Harry F. Ward, Jane Addams, George Bernard Shaw, Dorothy Detzer, Kirby Pagan, Corlies L. L. George, Sherwood Eddy, and William Kilpatrick) are busy in spreading the philosophy of destruction. Destructive, destructively, are the primary factors in the situation of the Americans must contend with for the preservation of their traditions, institutions, and Government. These "fruit revolutions" too lacking in intellectual fortitude to stand with communism, but who stand by and urge the worst, and provide him with protection, and defend him when he commits the worst act they have the courage to do.

... played a leading role in bringing about the recognition of Russia, in 1933. Is a section of the ultra-radical War Resisters International, which, according to its literature, "believes a new social order can and will be established, and it believes these changes can be accomplished by revolutionary uprisings. . . . Every War Resister desires to take part in the struggle". Is branch of International Fellowship of Reconciliation, which says "we must work for a radical reorganization of society" and insists that "the class war is a fact". The American branch was set up by Norman Thomas, Harry F. Ward, etc., in 1917. Propagandizes for "left wing Christianity" and against military training and National Defense.

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**LEAGUE FOR INDUSTRIAL DEMOCRACY:** Militant Socialist; for 85 years headed by Robert Moras Lovett, who has been active in Communist organizations, and has said that if America again "goes to war" that: "I shall take no part myself and shall do my best to defend others who take a similar stand". The LID propagandizes for "a new social order, based on production for use and not for profit". It joined forces with the Communist Party and set up the American Student Union which was a merger of the student section of the League with the Student section of the Communist party. Its position best expressed by Paul Blanchard, former field secretary, who said: "I am sometimes ashamed that I am an American. Yea, I am red and pretty red . . . the things that happened in Russia are bound to happen in America. The working class must have more power. They can't get that power unless they take it from somebody else. We must honestly try to abolish the superstition of patriotism. I am an American only by accident of birth".

5

**ANTI-DIES COMMITTEE BLOC:** A United Front of Communists, Socialists, radical clergymen and educators has, ever since its formation, waged a relentless campaign against the Dies Committee on "Un-American Activities". The Anti-Dies "bloc" has assailed the committee with a continuous barrage of abuse through petitions, radio protests, mass meetings, etc. Failing to kill the committee, the "bloc" has attempted to "smear" individual members of the committee and to nullify the results of its good work. Examine the names in the center of this Chart and learn who among the Federal Council of Churches leaders have cooperated with these groups. Rev. Dr. Theodors Graebner, President of Concordia College, a distinguished clergyman, testifying before the Dies Committee, said that the Federal Council had "meddled incessantly in political affairs, invariably sponsoring the ideals of radical groups". The Federal Council, meeting in Buffalo, in biennial session, sent a statement to the Dies Committee denying the allegation, saying such a statement "grossly misrepresents the spirit and activity" of the Council. To date, the Council has NOT approved of the Dies Committee.

7

**COMMITTEE ON MILITARISM IN EDUCATION:** Cooperate with Socialist and Communist groups in waging relentless campaign against R. O. T. C. and military training in schools and colleges. Received \$12,400 from the "Red" Garland Fund to propagandize against military training in schools. Many of its officers are officers and leaders of the Federal Council of Churches. This group is listed by Walter S. Steele, in testimony before Dies Committee, as one of the "International Sections of World Revolutionary Youth Movement" along with Young Communist League, American Student Union, World Youth Congress, etc. It opposes National Defense work of the American Legion, Veterans of Foreign Wars, Reserve Officers Association, etc.

9

**WAR AMERICANIZATIONAL REGISTER:** for enrollment as intention never to be defensive, inter be by bearing arms. Our using by others from. gans is: "To unite determined to give irrespective of the sponsors numerous movements and promoted organization."

- Miss Winifred Chappell, Mens, Ark. — (1) (3) (4) (10)
- Dr. Jerome Davis, Conn. — (2) (3) (4) (5) (6) (9) (11) (13)
- Miss Dorothy Deane, D. C. — (4) (7) (11) (14) (15)
- Rev. Ralph E. Diffendorfer, N. Y. C. — (1) (8) (11)
- Rev. Sherwood Eddy, N. Y. C. — (2) (7) (9) (10) (11) (13) (14)
- Rev. Harold E. Fey, N. Y. C. — (3) (3) (13) (14) (16) (8)
- Rt. Rev. Charles K. Gilbert, N. Y. C. — (4) (12)
- Rev. Henry A. Atkinson, N. Y. C. — (6) (15)
- Rev. L. O. Hartman, Boston — (1) (10) (11)
- Rev. Hubert C. Herring, N. Y. C. — (2) (4) (11) (13) (15)
- Dr. Emily Hickman, N. Y. C. — (10) (15)
- Rev. William Lloyd Imbs, N. Y. C. — (5) (10) (11) (15)
- Dr. Ivan Lee Holt, Tex. — (11) (14)
- Dean Lynn Harold Hough, N. J. — (1)
- Rev. Paul Hutchinson, Ill. — (2) (1) (6) (11) (13) (16)
- Dr. Samuel Guy Inman, N. Y. C. — (11) (14)
- Dr. Edgar DeWitt Jones, Mich. — (10) (11) (14)
- Rev. Clarence W. Kemper, Colo. — (2) (11)
- Rev. John W. Langdale, N. Y. C. — (2)
- Rev. John Howland Lathrop, N. Y. C. — (2) (8)
- Rev. Henry Smith Lieper, N. Y. C. — (5) (15)
- Rev. Halford E. Luccock, Conn. — (1) (2) (3) (5) (9)
- Harry W. Laidler, N. Y. C. — (2) (3) (4) (6)

(Numerals Following Names Re)

**Federal Council — "a huge political machine . . . Possesses a strategical position from which IT IS ALWAYS ACTIVE IN . . ."**



Gowell, Arizona  
Aug. 31<sup>st</sup>, 1943

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 8-22-84 BY SP-5 N  
DATE 11-14-88 BY SP-5 N

# Poll on Peace Sentiments Of Four Million Protestant Women Scheduled in Fall

## Nation-Wide Survey Planned on World Community Day, Nov. 11—70,000 Churches to Participate

NEW YORK, Aug. 13—(RNS)—A nation-wide poll on the peace sentiments of 4,000,000 Protestant women will be conducted on World Community Day, Nov. 11, according to Mrs. Ruth M. Worrell, executive secretary of the United Council of Church Women.

World Community Day, Mrs. Worrell points out, is destined to be the greatest event in the ecumenical movement among church women in recent years.

The poll will climax a day of study on the "Price of an Enduring Peace," sponsored nationally in twenty-two denominational women's organizations and the United Council of Church Women.

It is anticipated that nearly 70,000 churches will participate in local interdenominational clinics at the fall of the twenty-two denominational women's groups.

### Two Queries Drafted

The poll will be taken by secret ballot in each community at the close of the day-long study and discussion program and will consist of two queries addressed to churchwomen.

The first, expected to "lift the church out of isolationism," will ask the churchwoman whether she favors the cooperation of the United States with other nations in establishing a new world order.

The second question asks whether she is willing to pay the price of peace as she is now willing to pay the price of war.

The results of the poll will be forwarded to congressmen, jurisdiction by jurisdiction, as evidence of specific popular peace opinion.

Denominations sponsoring World Community Day include: Northern Baptist Convention, National Episcopalian Church of the Brethren, United Brethren, Church of God.

Congregational Christian, Disciples of Christ, Protestant Episcopal, Evangelical, Evangelical and Reformed, Friends, United Lutheran, Methodist, Presbyterian U. S. A.

United Methodist, Unitarian, Congregational, Episcopal, African Methodist Episcopal and the African Methodist Episcopal Zion.

*This peace propaganda seems to be making considerable headway among some churches, judging from this clipping (Protestant Voice, Fort Wayne, Indiana, Aug 13<sup>th</sup>, 1943) and the fact that most of the congregational and Christian (off-shoot of Methodists) churches in the East and Middle West have affiliated with the Federal Council of Churches of Christ in America, subsidiary of the World Council of Churches of Christ.*

*If this church movement is Nazi-inspired, with the momentum it is gathering, helped along by the tour*

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2 of our country in November by the  
3 Christian Mission for World Order, a body  
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8 of clergymen and laymen preaching and  
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10 lecturing with the avowed purpose  
11 of molding public opinion for peace  
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13 and, <sup>by</sup> reported German short-wave radio  
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15 propagandists for a "just peace without  
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17 unconditional surrender," the movement  
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19 could exercise considerable influence  
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21 in the 34 million Protestants in the U.S.

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It is unfortunate that so many of  
our church people are so gullible as  
to allow themselves to be used as  
cats-paws, most probably by our enemies.  
A "just" peace without surrender  
would probably mean a Nazi Europe  
and the "new world order" (in the  
clipping) has a decidedly Aryan  
tint to it, as does the "in America"  
of the name "Fed. Council of Chrs. of Christ  
in America".

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and on a peace basis, would gather  
their strength and have another try  
at it. But the Pacifists cannot see it.  
Furthermore, their Bible tells them  
that there can be no lasting peace until  
after the Battle of Armageddon; tho-  
we may relieve the war pressure  
in the immediate future by subdu-  
ing Germany.

with best wishes and kind  
regards,

Sincerely,

b7c

[Redacted signature]

P.S. Kindly pardon the looks of this  
letter but the weather is so hot and  
humid that these modern very fluid  
inks spread in the paper.

b7c

[Redacted signature]

[Redacted mark]

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Duwell, Arizona  
Sept. 18th, 1943

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Dear Mr. Hoover:-

By this time you are probably familiar with everything necessary that pertains to the Federal Council of Church of Christ in America, yet on the occasion of Rev. Deal's recent trip to Chicago to attend church conference, I requested him to get me what first-hand information he could regarding the aims and aspirations of the Federal Council.

His answer is embodied in his letter on the reverse side of this sheet.

The underscoring and interpolation are my own.

It certainly appears to have a pronounced pro-Nazi tone according both Deal's account and other various sources of church information.

With kindest regards during these troublous times,

Sincerely,

ALL INFORMATION CONTAINED  
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DATE 2-27-90 BY SP-5 [redacted]

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October 20, 1943

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[Redacted]

Lowell  
Arizona

b7C

Dear [Redacted]

I wish to acknowledge receipt of your communication dated September 18, 1943.

It was indeed kind of you to bring this information to my attention, and your courtesy and interest in so doing are sincerely appreciated.

Should you obtain any further information which you believe to be of interest to this Bureau, please communicate with the Field Office located at 307 E. C. Ellis Building, Phoenix, Arizona.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5-106/HW

- Mr. Tolson \_\_\_\_\_
- Mr. E. A. Tamm \_\_\_\_\_
- Mr. Clegg \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Ladd \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Carson \_\_\_\_\_
- Mr. Coffey \_\_\_\_\_
- Mr. Hendon \_\_\_\_\_
- Mr. Kramer \_\_\_\_\_
- Mr. McGuire \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Mr. Nease \_\_\_\_\_

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*Handwritten initials and signatures*

Elkhart, Indiana  
August 18, 1944

The Federal Bureau of Investigation  
Washington, D.C.

Subject: The Federal Council of the Churches of Christ in America.

Dear Sirs;

In a recent address by Dr. Dan Gilberts, formerly a newspaper reporter for one of the Washington papers, some statements were made concerning communistic activities in the Federal Council of the Churches of Christ in America. Could you substantiate this as being true? I would appreciate anything you might say either in the negative or the affirmative.

I am writing in the interest of my church, which is of the Evangelical Conference in Indiana, which also is affiliated with the Federal Council of the Churches of Christ in America. If there are any communistic or subversive elements in this Federal Council you can be sure that we do not want to support it in any measure.

Would you please send a duplicate of your answer to, Bishop George Edward Epp, Naperville, Illinois. Thank you.

Sincerely yours,

[Redacted signature]

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JVC:JW

100-20361-74

August 25, 1944

[REDACTED]

[REDACTED]

[REDACTED] *b7c*

[REDACTED]

Your letter of August 18, 1944, has been received and I wish to advise that our Bureau, by reason of a well-established departmental rule, is not permitted to disclose information contained in its files except upon specific authorization of the Attorney General. You will understand, therefore, that I cannot comply with your request.

If you have any information which you believe will be of value to our Bureau, please feel free to communicate with Mr. P. Wily, Special Agent in Charge of our Indianapolis Field Division. He may be reached at 387 Federal Building, Indianapolis 4, Indiana.

If it is desired, you might forward a copy of my letter to Bishop George Edward Egan.

With best wishes and kind regards,

Sincerely yours,

CC - Indianapolis

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RJA/ha

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COMMUNICATIONS SECTION  
AUG 25 1944  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

AUG 30 1944

The Federal Council of the Churches of Christ in America

CABLE ADDRESS "FEDCIL"

INCORPORATED

TELEPHONE GRAMERCY 8-3475

297 Fourth Avenue  
New York 10, N. Y.

Department of Evangelism

JESSE M. BADER  
EXECUTIVE SECRETARY

OLIVER K. BLACK  
FIELD SECRETARY

OFFICERS OF THE  
DEPARTMENT  
E. S. HORNSTADEN  
CHAIRMAN  
E. T. DALLERS  
VICE-CHAIRMAN  
CHARLES E. SCHAEFER  
RECORDING SECRETARY

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THE RT. REV. HENRY ST. GEORGE TUCKER  
PRESIDENT  
MCDOWELL RAYBROOKS  
VICE-PRESIDENT  
HARPER SIBLEY  
TREASURER  
SAMUEL MCCREA CROLEY  
GENERAL SECRETARY

May 10, 1944

Director, Federal Bureau of Investigation  
Attention: Assistant Director  
L. B. Nichols  
Washington, D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

Dear Mr. Nichols:

We have just received a telegram request here at the Federal Council headquarters, for a copy of Mr. Hoover's statement on "Reason in the Home." Since we are not familiar with this statement, and since we do not have a complete file of Mr. Hoover's addresses, we are wondering if you will be kind enough to send, if available, a copy of this statement to the address following:

[Redacted address block]

If there is a charge for this statement, I feel sure [Redacted] will be glad to reimburse you.

Thanking you for your attention to this request, I am

Very sincerely yours,

Department of Evangelism  
Federal Council of Churches  
By [Redacted signature]

INDEXED 100-50869-  
121 / 216  
NOT RECORDED  
MAY 23 1944

P.S. The F.B.I. office here in New York referred us to your office.

I am wondering if the telegram should have read "Religion in the Home" rather than "Reason in the Home" - if you have something with "Religion in the Home", it may be that that is what is desired.

SMYH:DB

May 19, 1944

Department of Evangelism  
The Federal Council of the  
Churches of Christ in America  
297 Fourth Avenue  
New York 10, New York

Dear [redacted]

Thank you very much for your letter  
of May 10, 1944, concerning [redacted]  
[redacted] request for my article "Treason in  
the American Home." I have communicated  
directly with [redacted] and suggested that  
he might like to write the International Council  
of Religious Education, 203 North Wabash Avenue,  
Chicago 1, Illinois, since I have not kept  
copies of this article for distribution purposes.

With best wishes and kind regards,

Sincerely yours,

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 TCB/

COMMUNICATIONS SECTION

MAY 21 1944

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

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NOT RECORDED

MAY 23 1944

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Serving Cheerfully

Serving Joyfully

Serving Peacefully

Serving Lovingly

Looking for that Blessed Hope.

Home Secretary:  
(Western Division)  
Ralph W. Rusthol,  
928 West 49th St.,  
Los Angeles 37, Calif.

# The Brazilian Christian Mission

F. Paul Peterson, Field Director,  
Mattie Maury Peterson, Sec'y-Treas.  
Caixa Postal 1125,  
São Paulo, Brazil.

Home Secretary  
(Eastern Division)  
Miss Nell Macy,  
729 Brown Marx Bldg.  
Birmingham, Ala.

Feb., 14, 1946

Mr. Edgar Hoover,  
c/o F. B. I.,  
Washington, D.C.

Dear Sir;

It is very important that you would please reply to this question, you may use <sup>the</sup> inclosed, self addressed envelope.

Is it true that the F.B.I. listed the Federal Bureau of Investigation of Churches among the 200 Unamerican associations in America?

If you can give me any other information concerning them I would be very grateful.

Sincerely yours,

[Redacted signature area]

*no. ask  
him who  
his house  
was in*

*bx*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-81 BY SP-5  
RJM/ML

RECORDED  
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INDEXED  
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100-50869-9

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Mr. Tolson  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Carson  
Mr. Egan  
Mr. Gurnea  
Mr. Hendon  
Mr. Pennington  
Mr. Quinn  
Mr. Nease  
Mr. Gandy

*AMC*  
*2/16*



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February 21, 1946

[REDACTED]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 RSH

Dear [REDACTED]

Your letter of February 14, 1946, has been received and I wish to advise that I did not make the statement you quoted. As a matter of fact, the Federal Bureau of Investigation has not distributed any list of un-American organizations and we appreciate very much indeed the splendid work being done by the Federal Council of Churches and other religious groups which are doing so much to bring religion into the home.

I would like to be informed of the source of the information so that I can correct the misunderstanding.

With best wishes and kind regards,

Sincerely yours,

J. Edgar Hoover

RECORD  
EX-21  
bc

APR 13 1946  
FEB 21 1946

Address per self address  
+ stamped envelope enclosed.

EDM:SL

[REDACTED]

✓

MAR 12 1946

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Mr. Edgar Hoover,  
F. B. I. Dept.,  
Washington D. C.

Dear Mr. Hoover:

As one minister of the Church of the Brethren, I am very much opposed to the constituent membership we have with the Federal Council of Churches. I claim the Federal Council is much saturated with Communism.

Kindly inform me I am correct.

I think [redacted] works in your office. Refer you to her she is my niece.

RECORDED 100-50869-9

Sincerely,  
[redacted]

EX-40 FBI APR 16 1946

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ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 8-27-88 BY SP-5 RJM/ML

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Hon. Edgar Hoover,  
FBI Dept.,  
Washington, D.C.

Dear Mr. Hoover:

As one Minister of the Church  
of the Brethren, I am very much opposed  
to the constituent membership we have  
with the Federal Council of Churches.  
I claim the Federal Council is much  
saturated with Communism.

Kindly inform me if I am correct.

bx I think [redacted] works  
in your office. I refer you to her. She  
is my niece.

Sincerely,

bx

/s/ [redacted]  
Waco, Tex.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

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April 10, 1946

RECORDED

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99 Nokesville, Virginia

EX-4 b2c

Dear ██████████

Your letter of April 2, 1946, has been received. Although I would like to be of assistance I wish to advise that it has long been a policy of this Bureau to make information in its files available only to law enforcement and other Federal agencies. I am sure that you will appreciate the need for such a rule and will draw no inference from my inability to assist you.

With best wishes and kind regards,

Sincerely yours,

J. Edgar Hoover

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [signature]

PH:mas

- Mr. Tolson
- Mr. E. A. Tamm
- Mr. Clegg
- Mr. Glavin
- Mr. Ladd
- Mr. Nichols
- Mr. Rosen
- Mr. Tracy
- Mr. Carson
- Mr. Egan
- Mr. Gurnea
- Mr. Harbo
- Mr. Hendon
- Mr. Pennington
- Mr. Quinn
- Mr. Nease
- Miss Gandy

✓

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

Pittsburgh, Pa.

February 25, 1944

THE BREAKDOWN OF EUROPEAN CHURCHES

The following news item tells the sad story of what the churches of Europe expect in the future:

Geneva, Switzerland, Feb. 25. - (AP) - Sessions of the provisional committee of the World Council of Churches neared their close today after formation of the nucleus for an international relations commission designated to co-ordinate church work in international affairs.

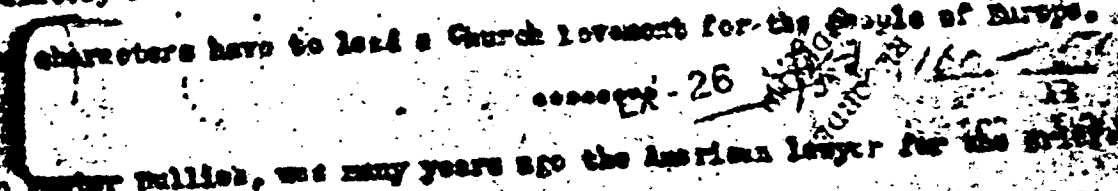
Representing 80 church bodies from 32 countries, the committee yesterday nominated 15 for membership on the commission, including four from the United States, and three from Britain. The four Americans nominated for membership were John Foster Dulles, New York lawyer and alternate delegate to the United Nations Organization; Prof. Reinhold Niebuhr of Union Theological Seminary, New York; Episcopal Bishop George Ashton Oldham of Albany, N. Y., and Methodist Bishop G. ... New York.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5 R/L

We will undertake to show the past record of these characters, from the records immediately available, and leave the rest to the readers to decide what qualifications these characters have to lead a Church movement for the people of Europe.

John Foster Dulles, was many years ago the American lawyer for the ... a collection of international bankers. He was advisor to Secy. of State ... at the London Foreign Ministers' ... in 1944 he represented the ...

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North American Company, a giant utility holding company, at that time a lawyer seeking to question Dulles in court concerning his activities with that company claim: he tried from June to September to get Dulles into court, and Dulles was claiming to suffer from thrombo-phlebitis, and could not appear in court. Dulles was a partner in Sullivan & Cromwell law firm, was one of numerous defendants in a \$3,500,000 slander-and-libel suit brought by Frank Boehm former Vice President of the Union Electric Co. of St. Louis, Mo., who maintained that he Boehm had served a prison term on charges of aidsends for which Dulles was responsible.

In 1945, the New York Times, Nov. 24th gives an account of a meeting of the executive committee of the Federal Council of Churches of Christ in America, and they heard a report from their Commission on a Just and Durable Peace, and in this connection we find the record to read: "The Commission, which adopted the statement at a meeting earlier this month, is headed by John Foster Dulles," which puts him into the Federal Council.

Another account from the files shows that the law-suit in which Dulles was involved, was concerning the paying of a sum of money to the notorious political character Frederickst of Kansas City to fix a bill covering utilities in the legislature. Frederickst asked \$350,000.00 for the job, and Dulles authorized payment of \$25,000.00 which Boehm negotiated, and came under the clutches of the law, and Dulles sneaked out, claiming to know nothing about it, and Boehm went to prison.

\*\*\*\*\*

Prof. Rev. Dr. Reinhold Niebuhr, Esq.

Niebuhr, has been a professor at Union Theological Seminary in New York for many years. The first account dates back to 1925. He was on the Board of Directors of the League for Industrial Democracy, associated with such characters as Norman Thomas, Henry Scott Haring, and other noted Communists. He was in the League for Independent Political Action; Chairman of the Fellowship of Reconciliation; National Co-Chairman of the Committee on Militarism in Education; Federal Council of Churches of Christ in America; was a candidate for Alderman in New York City in the 1930s.

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signer of the petition for Russian recognition in 1932; Author of "Socialism and  
 General Society", which aimed to show that we must have violent revolution to achieve  
 Socialism, and is praised by Communist publications as an exposition of true Marxism.  
 contributed an editorial to the magazine, "Christian Century" and called it  
 "Christian Century Pulpit", Feb 1933. Comment later reads: "Thus Dr. Niebuhr, though  
 long a pacifist leader, goes over to the school of Karl Marx, accepts the class struggle  
 as inevitable and justified, and offers us in this account, his conception of the function  
 of religion in such a world struggle." (which comes to further light today).  
 was into many other Communist front organizations too numerous to mention. In 1936  
 he was Treasurer of the Thomas and Beulah Independent Committee, with letterheads with  
 "Vote Socialist". In 1944, he and Dorothy Thompson, the news scribe, organized the  
 "American Association for a Democratic Germany."

from the New York Herald-Tribune, Thursday, Sept. 26, 1931, there are voluminous  
 accounts of the "Sleaker Oath", which barred from citizenship Rev. Matintosh, a  
 Canadian. Niebuhr, then a strong pacifist, and his crowd set about to get the law  
 changed, seeing it did not please them. The newspaper account reads in part, "At  
 the same time the Federal Council of Churches, in the current issue of its official  
 bulletin, advocates a rehearing of the citizenship issue, and a change in the natural-  
 ization law so that the phrase "to defend the Constitution" may be interpreted as  
 not necessarily involving the obligations of military service." The movement  
 continues, "The statement now being widely circulated among Protestants and Jew-  
 men, originated with Dr. Reinhold Niebuhr, of Union Theological Seminary; Dr. Kirby  
 Page, socialist, economist, pacifist, and Dr. Sherwood Day, an international trade  
 unionist for thirty-seven years, and now a member of the Socialist party and the League  
 for Independent Political Action."  
 Niebuhr is listed nine times in the records of the Dies Committee on un-  
 American activities, for his connections with Communist activities.  
 Niebuhr is affiliated with the Federal Council of Churches of Christ in America thro-  
 ugh ten organizations in the Federal Council.

Episcopal Bishop, George Washington Oldham of Albany, N. Y. president of the American Council of the World Alliance for International Friendship through the Churches.

In 1945 he was on a speaking tour in the interests of the U.S. On May 18, 1945, his name appeared on the list of signers of the National Council of American Soviet Friendship, an organization devoted mainly to Communism, and the rest of the list of signers are mainly the standard list that the Communist organizations use as a buildup for their other organizations.

\*\*\*\*\*

Methodist Bishop G. Branley Cramer of New York, as the papers show, was Professor at the University of Southern California 1919 to 1921. About 1928 he became President of De Paul University. He was pastor of the M. E. Church of All Nations in Los Angeles, California, and was an active executive in the American Civil Liberties Union of Southern California, when William G. Foster was one of the leaders in it in Massachusetts. He was active in advocacy of repeal of the California criminal syndicalism laws. A member of the People's Educational League (of Communists, Anarchists, I.W.O., etc.) A member of the Internationals (extreme radical group led by Fanny Bixby (sponsor)) created Farm-Labor Party; Committeeman, Methodist Federation for Social Service, and its executive secretary in 1928. He was instrumental in abolishing military training in De Paul soon after he became president. He was in the National Religion and Education Foundation, which appears to be the organization in which the Communist elements through their varied organizations come together to form the strongest unit in the Communist movement. It is the parent organization of the Federal Council of Churches. He was a signer of the Fellowship of Reconciliation, petition for the Recognition of Soviet Russia. He was secretary of the World Peace Commission of the M. E. Church in 1945, also in the League for Organizational Progress.

These people read newspapers these days without some knowledge of Red Communist propaganda and its propagandists miss much of the significance of what the road, local forums and debates, advertised in such a way as to make it appear to be impartial. For subversive propaganda among the intellectuals. For instance, Stuart Cramer is



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usually billed as an ~~Communist~~ and author, and not as a socialist propagandist and former associate of the Berkman anarchist gang. ~~Scott Weisinger~~, the Communist author of ~~the~~ ~~novels~~, is usually billed as a lecturer and economist. The word ~~Communist~~ covers as many sins as the word Democracy, and the various peculiar organizations built by the Communists are built to satisfy the whims of the citizens, who will choose the pen under Communism that they desire to gather together into, as the pens have some very nice sounding names.

Brother Ounan's name appears in six organizations in the Federal Council of Churches of Christ in America. In this organization his name is ~~now~~ under a list in the ~~name~~ of this organization under the method of inserted words "permitted in the records of". More recently we find the Ounan name among the list of sponsors of the American Committee For Spanish Freedom, along with that of Michael S. Hall, William J. Callahan, and other present day Communist front men.

Under date of Nov. 18, 1945, the Communist magazine "NY" published Mr. Ounan's picture, and gave him a writeup under the sub-headline; "Bishop Ounan of Boston - Crusader For Racial Justice", a part of which reads, "Believing co-operation with Russia is essential to a stable peace, he (Ounan) is chairman of the Massachusetts Council of American-Soviet Friendship." Under the dateline of Dec. 19, 1945, Pathfinder magazine printed in a news account under Spiritual Repair, reading in part; "To Germany the Federal Council of Churches, sent its president, Bishop G. Bromley Ounan of New York."

In February 1946, Senator Theodore G. Bilbo of Mississippi on the floor of the U. S. Senate of Washington, D. C. referred to Ounan thus; "Bishop G. Bromley Ounan, Boston Methodist, Communistically inclined...social-equality Negro lover of the deeper type. This does not cover all the record of Ounan, but it will serve to show beyond reasonable doubt the type of man he is."

\*\*\*\*\*

The Federal Council of Churches of Christ in America has under its wing the following organizations, which comprises its working front in the Communist field:  
Communist Party.

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4 Fellowship Of Leonsall...

5 League For Industrial Democracy.

6  
7 Anti-Dies Committee Also.

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9 People's Lobby.

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11 Committee On Militarism In Education.

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13 United Christian Council For Democracy.

14  
15 War Resisters League.

16  
17 American League For Peace and Democracy.

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19 North American Committee To Aid Spanish Democracy.

20  
21 Church League For Industrial Democracy.

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23 National Religion and Labor Foundation.

24  
25 Emergency Peace Campaign.

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27 American Youth Congress.

28  
29 American Civil Liberties Union.

30  
31 This is the central organization that spreads its workings all over the nation.

32  
33 The Federal Council of Churches is mentioned seven times in the records of the Dies

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35 Committee investigation of Un-American Activities.

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37 Under the leadership of this gang, the European people are deced insofar as any

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39 protestant religion is concerned.

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[REDACTED]

b7c

March 9, 1946

The Federal Bureau of Intelligence  
Washington, D.C.

My dear Sirs:

The Reverend Charles W. Kielhorn makes the flat assertion that The Federal Council of the Churches of Christ in America is a "rampant communistic organization". When I questioned his assertion he declared that all I'd have to do to satisfy myself on that score would be to write to you. Hence this letter.

Mr. Kielhorn lives near Batesburg and tells me that he is associated with the Westervelt Homes where children of missionaries are cared for while their parents are "on the field". Our conversations grew out of his wanting me to sign a petition to our Congressmen having to do with giving more time to the preaching of the Gospel over the radio. The Reverend Dan Gilbert of New York City seems to have been the original promoter of these petitions. I know nothing of Mr. Gilbert.

If you can furnish such proof as Mr. Kielhorn suggests, I'd be interested in getting it.

I am sending copy of this letter to my own bishop, Bishop Clare Furcell of Charlotte, N.C. and to Bishop G. Bromley Oxman, who is now president of the Federal Council of the Churches of Christ in America, and also the Methodist bishop in Charge of the New York area.

May I have a reply at your earliest convenience? Postage enclosed.

Sincerely yours,

[REDACTED]

b7c

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5 [REDACTED]

RECORDED & INDEXED

100-5086-10X  
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EX-40

March 25, 1946

RECORDED

100-50867-10X

[Redacted]

b7c

Dear [Redacted]

I wish to acknowledge your communication of March 9, 1946, and in response thereto I must advise you that it has long been the practice of the FBI to hold its files confidential and available for official use only. I regret that under this ruling it will be impossible for me to answer your inquiry. I am sure you will appreciate the soundness of this rule and understand that no inference should be drawn from the refusal to give such information.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
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Frederick, Kansas

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DATE 8-31-80 BY SP-5 RML/ML

May 14-1946

Federal Bureau of Investigation  
Washington, D.C.

Federal Council of Churches  
Baltimore, Md.

I would like to know how  
you have the organization,  
The Federal Council of  
Churches, listed in your  
files. I have heard that  
it is listed with your  
department as a radical  
organization fostering the  
doctrines of Communism  
in the United States;

RECORDED

100-25869-11

F B I

31 MAY 28 1946

and it is important to me  
that I know if this is true  
S-211  
5-21-46 Cph

I am enclosing a self-  
addressed envelope for  
a reply. yours truly

b7c

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May 23, 1946

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[Redacted]

b7c

Dear [Redacted]

Your letter of May 14, 1946, has been received. Although I would like to be of assistance I wish to advise that it has long been a policy of this Bureau to make information in its files available only to law enforcement and other Federal agencies. I am sure you will understand the reason for this rule and will draw no inference from my inability to answer your question. If on any other occasion I can be of service, however, I will be pleased to have you communicate with me again.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY SP-5 [Signature]

BHL:hmm

[Handwritten signature]

MAY 23 5 34 PM '46

MAY 23 1946 P.M.

62

Washington, D.C.  
- Oct 21 - 40

Mr. J. Edgar Hoover  
U. S. Dept. of Justice  
Washington D. C.

Dear Mr. Hoover:

I just received  
copy of your talk before Legion  
in San Francisco, but  
you did not mention the  
Federal Council of Churches  
It is on the Congressional  
records in Washington as to  
their leaning toward the  
K's etc. etc., now I think  
this is a very serious  
accusation if not true  
for it is known all over  
the Nation

RECORDED

10-15-40-12

for [redacted]

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5 [signature]

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In August 29th issue  
of Christian Beacon  
published in Co. D. 1st Regt. 2nd  
N.Y. Edited by Rev. Milton  
you will see where Bishop  
Clyman sought the  
abolition of Des. Committee  
and church funds been  
for Red.  
I am M. C. but certainly  
do not believe in such  
men carrying on  
Communion through  
the disfigure of Church  
or Federal Council of  
Churches

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October 30, 1946

[Redacted]

Dear [Redacted]

b7c

I have received your letter dated October 21, 1946. It was very thoughtful of you to write me as you did and I want you to know that I appreciate it.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-3

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Oct 21 1946

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-80 BY

Mr. J. Edgar Hoover,  
Washington, D.C.

Dear Mr. Hoover,

You possibly know already, that  
I am going to say is true, that the  
Federated Council of Churches (?)  
in America is a Communist Organization  
attached to the Federal Council of Churches  
have succeeded here in Cincinnati  
to get W. C. P. O. W. C. P. O. to refuse  
to sell time to any church who is  
preaching the Gospel of our forefathers

RECEIVED  
U.S. I.  
OCT 21 1946

-2-

Such broadcasts as the Old Testament  
Revival Hour, the Voice of Prophecy,  
The Radio Bible School, God's  
Bible School (here in Cincinnati) have  
been shut off of these two stations.  
They claim they give time, which they  
do, to the Federal Council's chosen  
programs.

It is a shame that the true  
Christian people of this country  
are not allowed to hear the Old  
Testament Bible, Christianity preached

... the Big ...  
... for America ...  
... of the ...  
... the Federal  
Council of Churches in America.

It is true, they are doing  
some good - in order to get  
the dumb bunnies, who are  
called church members, to  
work for them to tear  
down the Freedom of America.  
With best of wishes, I am  
Very Sincerely yours, b7C

... of his whole life.

This Neo-Christianity would have men believe that Christ came to help man to realize himself to be a Divine man; Whatever man does in his true human nature, is Divinely done. While it claims to exalt Christ, in fact it puts Him out of sight as the living, ruling Lord.

Thus the human race as a whole is the Godman, its history is the Gospel, making progress upward forever. Individuals die, but the race lives, this is the eternal life.

Neo-Christianity in its heart believes in nothing else than the Divinity of man. "Man adoring a God, adores the goodness in his own nature. Human history is the record of the process of the evolution of the Divinity out of the humanity. Man begins a beast and ends a God."

To say that man is a sinner and needs a Saviour, is pessimism and offensive. To say that he is Divine, is optimism. Man has no confession of sin to make, he needs no atoning sacrifice.

Therefore is not vicarious sacrifice of good will and service to world brotherhood the highest expression of Neo-Christianity possible?

**THIS IS BIBLE CHRISTIANITY—Its conclusions are thus:**

1. AN ETERNAL FIAT—"The soul that sinneth, it shall die . . ." Ezek. 18:20.

2. SIN IS UNIVERSAL—"For all have sinned, and come short of the glory of God." Romans 3:23.

3. DEATH BY SIN—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

4. PARTHENOGENESIS—"Behold, a virgin shall conceive and bear a son, . . ." Isa. 7:14.

5. MIRACULOUS CONCEPTION—" . . . for that which is conceived in her is of the Holy Ghost." Matt. 1:20.

6. GOD MADE FLESH—"And the Word was made flesh, and dwelt among us . . . full of grace and truth." John 1:14.

7. SUBSTITUTIONARY SUFFERING—"Surely He hath borne our griefs . . . He was wounded for our transgressions . . ." Isa. 53:4,5.

8. THE AFFIRMATION—"Who His own self bore our sins in His own body on the tree, that we should be freed from all unrighteousness."

10. THE CROSS-ROADS—"For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." 1 Cor. 1:18.

11. A NEW CREATION—"Marvel not that I said unto you, Ye must be born again." John 3:7.

12. THE GRACE OF GOD—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

13. COMMAND TO REPENT—" . . . but now commandeth all men everywhere to repent." Acts 17:30.

14. CONFESSION—"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 2:15.

15. UNIVERSAL AUTHORITY—"That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord . . ." Phil. 2:10,11.

16. RELEASE—"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

17. ETERNAL BANISHMENT—"But the . . . unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

18. THE FINIS—"And without controversy great is the mystery of godliness . . ." 1 Tim. 3:16. THEREFORE WE CONCLUDE—

"He who denies the Virgin Birth, smites the mother of our Lord with shame, snatches the crown of diety from His brow, strips Him of His sinless humanity, makes His cross a blood stained failure, and bids us face eternity with no light in the darkness.

"He who repudiates the blood atonement has nothing but a human scheme of philosophy and morals that cannot save, deliver, or satisfy."

WHO MUST WE BELIEVE?

Edited by

REV. H. U. FISHER

R. B. 3, Peru, Ind. no.

Take Your



WHO  
MUST  
A MAN  
BELIEVE  
TO BE  
SAVED?

# Church Council Urges Stop Of Armament Race

New York, Oct. 16 (AP)—The Federal Council of the Churches of Christ in America, declaring that "war with Russia can be avoided and it must be avoided without compromise of basic convictions," issued today a statement on Soviet-American relations as a practical "formula of tolerance" aimed at enduring peace.

"It must be made clear that our nation utterly renounces for itself the use internationally of the method of intolerance," and "it must be made equally clear that persistence internationally by the Soviet government or the Soviet Communist party in methods of intolerance will not in fact make their faith prevail and will jeopardize the peace," the statement declared.

A spokesman for the council, a federation of 25 national denominations with more than 27,000,000 church members, said the statement is the result of many requests from clergymen and church members for guidance in thinking along lines of public policy.

## Would Have U. S. Reject Some Military Bases.

In a discussion of "tensions" between the United States and the USSR, the council declared: "The present armament race between the United States and Russia will, if continued, probably lead to the destruction of both."

Asserting: "No nation should allow its action to be determined by military factors alone," the statement declared:

"The United States should set an example by renouncing the acquisition of new military bases so far distant from the continental United States and so close to Russia that the offensive threat is disproportionate to the defensive value to the United States and incompatible with a policy designed to dissipate distrust and to increase good will. The principle applies to all nations."

A spokesman said the council did not contemplate urging giving up bases such as in Hawaii and the Philippines. The council recommended application of the provisions of the United Nations Charter "for the regulation and multilateral reduction of national armaments."

## Praises Atomic Development Authority For Peace Efforts.

The statement proposed a four-point program:

"The elimination internationally of methods of intolerance that make it impossible for conflicting faiths to subsist and be propagated in the world consistently with peace."  
"The elimination from United States national policy of certain prejudices and practices that unnecessarily create tension."

"Co-operation of the American and Russian peoples at the scientific, economic, cultural and religious levels and co-operation of Russia in the curative and creative tasks envisaged by the United Nations."

"Demonstration that Democratic institutions which reflect the Christian doctrine of the sacredness of the individual personality can be made so vigorous and life-giving that all peoples will want them."

The statement was submitted by the council's Commission on a Just and Durable Peace, of which James Forrestal is chairman. It praised the proposal for an atomic development authority as "a good start" in the creation of peaceful settlement's means. The authority would provide for the control of atomic energy.

Rev. Harry Emerson Fosdick,  
Riverside Drive at 122nd St.,  
New York, N.Y.

Peru, Ind.,  
Jan. 16, 1946

Dear Rev. Fisher:

In a recent number of a certain paper there was a letter published from a Mr. W. B. Barnhart of Harrington, Pa., and your reply to it, and there seems to be some controversial views as to whether the things stated in your letter were as quoted, therefore below I am enclosing a copy of the last paragraph of your letter as it reads in the paper and if this is correct will you please sign it and return it to me in the enclosed envelope. Thanking you in advance for the same, I am,

Yours truly,  
*H. U. Fisher*  
Rev. H. U. Fisher

Copy of last paragraph of your letter.

"Of course I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does. The trouble with these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths, of the Christian gospel that transforms the world. When, then, they hear me proclaiming these everlasting truths, they think I must believe in their fundamentalism. As a matter of fact, I regard it as a perversion of the Christian gospel."

"Sincerely yours"

"Harry Emerson Fosdick"

### THE RIVERSIDE CHURCH

RIVERSIDE DRIVE at 122ND STREET

NEW YORK, N.Y.

January 21, 1946.

Rev. H. U. Fisher,  
R.R.#3,  
Peru, Indiana.

Minister  
HARRY EMERSON FOSDICK  
C. IVAR HELLSTROM  
NORRIS E. TIDWELL

Dear Mr. Fisher:

Yes, that letter is an exact copy of the letter I sent to Mr. W. B. Barnhart.

I believe in God the Father Almighty, maker of heaven and earth. I believe in his divine self revelation in Christ our Lord. I believe in God in his world, his spirit guiding, sustaining, redeeming, transforming mankind. I believe in the power of vicarious sacrifice, without which there is no salvation from any ignorance or sin. I believe in the power of prayer; by which God in his mercy can do in and for and through us what he wills to do. I believe in the power of Christ to transform our lives here, and I believe in life eternal.

Such basic affirmations of the Christian gospel I put my faith in, but I do not believe in the theological formulations in which fundamentalists try to crowd these great faiths, and as it seems to me distort them.

Sincerely yours,

*Harry Emerson Fosdick*

**THIS IS NEO-CHRISTIANITY—its conclusions are thus:**

If God and man are not separated by any real distinction of natures, it is idle to speak of our humanity as fallen and corrupt.

Our sin and misery lie only in the unconsciousness of our Divine Sonship, and our redemption is in our awakening to our consciousness of it. It is a process within every man's own spirit, and is

effected when he realizes his sonship. There is no need of any sacrifice for sin nor of any mediator outside of our humanity. As directly united with God, man possesses his full salvation within himself. (i.e. *Fatherhood of God and Brotherhood of Man*). Jesus did not redeem us from the law of sin and death by His sacrificial death; from Him, as from all prophets and religious heroes, goes forth a redeeming force, only in a far higher

degree, because, "He, among all the ethical and religious geniuses and heroes of history, occupies the central place. As He possessed the new and most exalted ideal of man, so He presented it in His life with impressive and abiding power."

His work in our salvation was not to bear our sins in His body on the tree, and by resurrection to become the source of a new life; but to furnish an ideal for man, and to educate them by His

# The Voice of Apostasy

Wm. E. Ashbrook, Calvary Bible Church, Columbus, Ohio

*(The purpose of this page is to present to our readers, month by month, a cross-section of the thinking of leading modernists of our day. It is the aim of the editor of this page to quote accurately from the published and documented utterances of these men, and to present their thoughts, so far as possible, without editorial comment. Fundamental Christians should know what religious liberals are saying and teaching.)*

PROFESSOR OTTO A. PIPER of Princeton Theological Seminary: "The truth of God is contained in the Bible; but Jesus showed that the Jews were mistaken when for this reason they identified the Bible with the Word of God."

PROFESSOR ELMER G. HOMRIGHAUSEN of Princeton Theological Seminary: "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book."

DR. GEORGE A. BUTTRICK, Pastor of The Madison Ave. Presbyterian Church of New York City: "Though it might have been Adam's sin it was God's responsibility, who had so ordered His world that all the children of history should be trebly cursed for the wrong of one man, thousands of years ago, whose name perchance they had not heard. Such a God, we suggested, had earned the verdict of the French skeptic: 'Your God is my Devil.'"

PROF. WILLIAM P. MONTAGUE, of Department of Philosophy of Columbia University in an address before The Yale School of Religion said: "Religion must go. With the increasing perfection of life through men's own devices, religion, with its negations and compulsions and outgrown mythology is coming to seem unnecessary. Fear and sorrow which drove primitive man to the solace of a mystical belief, are no longer the themes of our more serious culture."

DR. G. BROMLEY OXNAM, Methodist Bishop and President of The Federal Council of Churches: "There must be over-all planning in terms of the whole world. 'Impossible'. 'Too vast', it is said. I think not. . . . The planning can be done. . . . The planning suggested here, democratic, growing out of need, seeking the fullest freedom of the person consonant with the freedom of the people, has been discussed on a national basis. But it cannot rest here. Just as planning by the producer or the consumer will not do—it must be by all—planning by one nation will not do." (The "planning" for which Dr. Oxnam calls, is the planning of a new economic order to eliminate the "profit motive.")

DR. HARRY EMERSON FOSDICK, Federal Council Radio Preacher, upon his retirement as pastor of Riverside Church: "I've had thousands of personal interviews. My whole idea of the ministry is service to personality—individual personality—and that has its widest opportunity in the personal interview. In that, I've often worked with psychiatrists . . . I've been in the ministry 43 years and the world is a mess."—(Confession of a post-millennial optimist—Editor.)

DR. FLOYD FAUST, pastor of Broad St. Church of Christ, Columbus, Ohio, and Federal Council leader: "Where would the church be today in relation to this industrial crisis? The church is preaching the basic principles of the com-

mon Fatherhood of God over all men. It is also preaching that all of these men are brothers and should do or say nothing that is not designed for the welfare of the whole group."

DR. G. BROMLEY OXNAM, former President of The Federal Council of Churches, takes his stand against "ritual" which declare that a child is conceived in sin and born in iniquity." Such statements, he says, are "sinful and iniquitous in themselves."

DR. MORRISON, editor of The Christian Century says: "The Church's conviction as to the truth of Christianity has been progressively losing its sharpness over a long period. The education of the modern preacher has had the effect of diluting his conviction to a point where he no longer finds the subject matter of his preaching in the objective Christian Gospel."

THE ARCHBISHOP OF YORK said recently: "I look forward to the future with real terror"—(More post-millennial optimism—Editor)

DR. HENRY SLOANE COFFIN, former Moderator of The Presbyterian Church, and Federal Council spokesman. "Jesus on the way to Calvary" was "feeling His way to His Father's will."

DR. BENSON Y. LANDIS, of the Department of Research and Education of The Federal Council of Churches: "The Churches should stand for: 1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and co-operative spirit. 2. Social planning and control of the credit and monetary systems and economic processes for the common good."

Four Modernists of the past generation: 1. The late President McGiffert of Union Theological Seminary: "Divine and human are recognized as truly one. Christ, therefore, a human, must be divine, as all men are. Christ is essentially no more divine than we are or than nature is."

2. Dr. John H. Boyd, one-time Presbyterian pastor of Portland, Ore.: "Men are what they are because of a fatal disbelief in their own divinity."

3. Frank C. Doan in his Book, "Religion and The Modern Mind": "Do you ask me whether God is simply the spirit of humanity? I reply that God is essentially and simply just that."

4. W. A. McKeever of the University of Chicago: "The best expression of deity, and so I bow reverently at this . . ."



# The VOICE of YOUTH

PAUL WHITE, Editor

## W. Karl Steele, Color Merchant



W. Karl Steele

is not only recognized as one of the world's greatest chalk artists, but is favorably known in art circles where his paintings have never failed to attract highest prizes.

Like many a young person just out of high school, Karl Steele came face to face with the claims of Jesus Christ, but shrank from them because of his own cherished ambitions. How he saw the way of his way and yielded to the call of the Lord, and then what happened, follows:

Born and reared in Elkhart, Indiana, where his father was a railroader, W. Karl Steele showed signs of artistic ambitions at an early age. As a pre-school youngster his chief pastime was cutting out pictures, trains being his delight. When he started to school his teachers were amazed at his dexterity and artistic appreciation. From seven to ten he was drawing or copying everything he saw and at twelve received his first set of oils.

As a student at Elkhart High School, Karl studied art and upon graduation, found himself in the middle of the

world's worst depression. Undaunted, he found a job and went to work, determined to earn enough money to enter Art School and thus seriously study the work he so greatly loved. It was at this time that he found himself not only engaged in a battle with the depression, but was also fighting to have his own way rather than to surrender to the call of Christ upon his young life.

"I am going to be an artist," he argued, "Why need I yield my life to God?" Like many a young person, he thought that only preachers and missionaries needed to do that. Then a series of circumstances combined to bring him to the place where he was willing to say one final "Yes" to the Lord, and to go God's way instead of his own. Said he, "When I made that decision, even though it meant 'goodbye' to my coveted art career, the Lord began to lead me in a wonderful way. When I was willing to be led He showed me how my art work could be used to His Glory and in His Service."

He continued, "Having earned enough to pay for one semester, I entered the John Herron Art Institute at Indianapolis, Indiana. When that semester ended and I had no money, I dropped out and went to work again. I had an opportunity to go out in some meetings with an evangelist and while there wasn't any money in it, I became convinced of the possibilities for a Christian artist."

"On arriving home from that trip, I found a scholarship awaiting me, given by the John Herron Art Association on the basis of the quality of my work in the first semester. Thus the Lord provided for my schooling, allowing me to complete my four years work at the Institute entirely on scholarships, with the exception of the first semester."

During Art Institute days, Karl met and married Miss Fanny Wayne Vaughn of Paducah, Kentucky, who has been speaking the word of encouragement when it is most needed and leading the helms at the moment when it is most needed. Their lives are not only manifest

father but is gifted musically as well. Even as a high school boy Karl Steele experienced the thrill of seeing his paintings exhibited and for fifteen years his work has been accepted without exception, by the Hoosier Salon Patrons' Association exhibits in Chicago and Indianapolis. He tells with justifiable pride of his first exhibition. He painted one of Elkhart's old elm trees and sent the canvas to the show. A few days later he was advised that it had been received and he was invited to a preview. Stepping off the elevator in surprise to see "The Elm" hanging in one of the most conspicuous places in the entire exhibit. With it he won his first prize.

Although greatly ridiculed by his fellow art students as a "chalk talker," Mr. Steele learned to combine the esthetics of fine art with the mechanics of platform technique, plus the use of lights of latest design to present gospel themes in a most artistic and attractive manner.

Hearing an advertising man speak of the possibilities of "black light," Mr. Steele began intensive research to develop a chalk which he could use with this new light. After several years of hard work, and in spite of carefully guarded trade secrets, a chalk was developed which, in some colors, became entirely invisible and in others glowed like neon. Thus a new discovery was made in the technique of chalk painting. And W. Karl Steele made it.

The wide-open doors of opportunity for ministry attest to the acceptability of Mr. Steele's artistic presentations. Churches, Schools, Colleges, Seminaries, Summer Conferences and Army Camps from coast to coast have testified to the genius of this color merchant. For several years Mr. Steele has conducted a Summer School of Art at the Maranatha Bible Conference, near Muskegon, Michigan, where large classes gather for instruction in chalk painting and in oils.

When asked what he considered the most extraordinary experience he had ever had in connection with his art work, Mr. Steele replied, "When I was a senior in art school Mrs. Steele had a serious illness. One day it dawned upon me that I had just six days before entries in the Hoosier Salon would be closed. I didn't see how I could paint a picture in six days and get it off, but we needed the money. My wife was sick and I had to be with her almost constantly. So I set up my easel near her bed and started to work. In six days my canvas, "Frightened Horses" (now hanging in Torrey Lodge at Montrose, Pa.) was on its way. We waited. No word came that it had even been accepted. Then one day the door-bell rang and there was a gentleman to tell me that my painting had not only been accepted, but had been awarded the John C. Shaffer Prize of \$500.00 as the outstanding picture of the entire exhibition."

"In 1934 I accompanied Mr. and Mrs. Paul White to Philadelphia for a great evangelistic convention. One eve-

Who Are The Enemies  
of  
Gospel Liberty In America?

BY

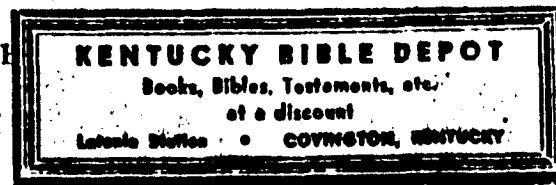
DAN GILBERT, LL.D.

A FEARLESS EXPOSE OF THE ANTI-RELIGIOUS FORCES  
THAT ARE SEEKING TO PUT THE GOSPEL OFF THE  
RADIO AND TO UNDERMINE OUR CHURCHES

This book includes reprint of Dan Gilbert's article  
from the *Congressional Record*.

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To  
J. Edgar Hoover,

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AN APPEAL TO CHRISTIAN AMERICANS

In the following pages, there is a presentation of the actual facts as to *who* are the enemies of the Gospel who are working to put the Bible off the radio stations of the entire nation.

These sinister forces have already succeeded in putting the Bible out of the schools and colleges in many parts of America.

America was founded upon the Bible.

This anti-Bible campaign threatens the very foundations of our nation.

Christian patriots in Congress are becoming aroused over this anti-religious invasion of our institutions.

A portion of this important book was reprinted in the *Congressional Record* of the United States government.

In asking for the inclusion of this material in the *Record* of the Congress, Honorable Philip A. Bennett, Congressman from Missouri, declared that it "should be read by all who are interested in preservation of our great Republic... Let us pause to consider — whither are we drifting?"

Suddenly and unexpectedly, death claimed Congressman Bennett shortly after he had risen on the floor of Congress to champion the cause of religious liberty by imparting this information on the *Congressional Record*. In a special election, Congressman Bennett's son, Marion, was elected to take his place in the House of Representatives.

Marion Bennett is one of the youngest members of Congress. But he is true to his father's faith in fundamental Christianity and Americanism.

I earnestly request all believers, into whose hands this book may fall, to remember young Congressman Bennett in your prayers.

He is the kind of warrior for Truth and Righteousness upon whom the people must depend if Constitutional liberty is to be preserved in our land.

## THE BOOZE INTERESTS ATTACK THE BIBLE

When Constitutional Prohibition went into effect, Billy Sunday preached the "funeral sermon of John Barleycorn." His closing words were these: "Good bye, John Barleycorn, you were heaven's worst enemy and hell's best friend."

By democratic process, the American people executed a "death sentence" upon the liquor traffic. But no sooner was John Barleycorn in his grave than the enemies of heaven and the friends of hell began plotting and planning for his "resurrection."

While our people were sunk in the depths of the great depression in 1932, the agents of alcoholism seized upon the situation to perpetrate the foulest propaganda deception ever committed against a democratic people.

A ten-million dollar slush fund was expended in misleading and deceiving the people into believing two lies.

The first lie was this: Repeal of Prohibition will create jobs for the unemployed.

The second lie was this: Repeal of Prohibition will not be permitted to lead to the return of the saloon.

In 1939, more than five years after Repeal, America still had ten million unemployed. The only jobs "created by Repeal" were in the enlarged hospitals, asylums, and jails required to care for the bumper crop of criminals, delinquents, invalids, and raving lunatics produced by the "Repeal era" of unrestrained alcoholism.

Five years after Repeal, America had more saloons than public schools, libraries, and churches: all put together and multiplied by three! There were twice as many girls employed as barmaids in these saloons as there were coeds in all of our colleges and universities combined. Shakespeare said that a rose by any other name would smell as sweet. And a saloon by any other name—be it "tavern," a "cocktail lounge" or a "taproom"—is the same abomination! The only difference between the old-time saloon and the

post-Repeal kind is that while the former kept the women-folk out, the "modern cocktail lounge" specializes in the alcoholic debauchery of girls and mothers.

To preserve its corrupting power over the American people, the multi-billion dollar liquor business has established in Washington, D. C., one of the most powerful lobbies of all times. In 1941, a Christian member of Congress declared, "Never in the history of this nation has there been such a strong working alliance as now prevails between the liquor traffic and corrupt 'wet' politics."

Drunk with power, the tendency of all tyrants is to defeat their own ends by intolerable excesses and abuses. The terrible abuses and excesses of the liquor traffic during the war resulted in the stirring of powerful public sentiment against the booze barons and their bureaucratic tools.

In many cases, farmers, clergymen, and other useful citizens were denied sufficient gasoline to perform their daily duties. Yet, the beer trucks literally "burned up the highways" of the nation as they intensified their activities to break down the health and morals of our people. There was no room on trains for multitudes of civilians and even service men on furlough; but there was ample space on the trains to transport thousands of carloads of "Milwaukee beer" from one section of the country to another.

The bureaucrats insisted on rigidly regulating the of the sober citizen. He could secure only a few tiny cans of tomato juice, apple juice, and other healthful drinks, each month. But the boozing citizen was guaranteed an inexhaustible supply of intoxicants. Beer and wine and whiskey were left "ration-free," while fruit juice was bureaucratically curtailed. Unfermented grape juice required 50 points for a single quart, but the fermented fruit of the vine could be freely purchased by the case or the carload!

By their abuses and excesses, the booze barons and bureaucrats finally aroused the righteous indignation of

patriots all over the land, who came to recognize that the alcoholic "iron column" was engaged in a conspiracy to enslave our people to strong drink at home, even while millions of American soldiers were fighting for the "four freedoms" abroad.

By 1943, evidences of the "turn of the tide" against the "Repeal era" were apparent to all "samplers of public opinion." The various "polling agencies" reported "a strong swing back to Prohibition." While the wet politicians struggled frantically to keep the issue from coming up for a vote in Congress, local option elections showed the country "going dry on the installment plan." Hundreds of counties, in more than twenty of our states, have enacted local Prohibition during the past three years. More than ten million Americans live in areas which have been voted dry during the past three years.

Thoroughly alarmed by the rising tide of dry sentiment, the booze barons held a "council of wet warfare" in the summer of 1944. Reports were received from "scientific investigators" who had been hired to ascertain the causes of the "return to Prohibition" and to recommend ways and means of stopping the dry crusade before it brought back Prohibition on a nationwide scale.

The reports simply revealed what almost any person of common sense could figure out, without any elaborate "scientific investigation." Prohibition sentiment always upsurges when religious revival sweeps over any people. Billy Sunday and other great evangelists were largely responsible for creating the public sentiment which put the Eighteenth Amendment in the Constitution of our country. When the hearts of men are turned toward God, they turn away from liquor. When a man is born again by the power of God, when he is cleansed by the blood of Christ, he comes to hate the things of Satan, which he formerly loved. Wherever a revival breaks out, the saloonkeepers lose customers. Whenever souls are won for Christ, friends are won for the Cause of Temperance.

The "confidential reports" of the specialists hired by the liquor interests revealed that Prohibition had been gaining ground in exact proportion to the "return to the old-time religion." The "scientific investigation" further disclosed that the preaching of the Gospel over the radio has been the most effective means of promoting a "return to the faith." Evidence was brought forward to show that "radio revival" has been producing a spiritual fruitage full as abundant as that which resulted from the "mass evangelism" carried on in the days of the greatest usefulness of Billy Sunday.

The recommendations of the "public opinion specialists" to the booze barons could all be summed up in a single sentence: *To keep America wet, and protect your own interests, you must see to it that the Gospel is put off the radio.* The fear was expressed that Bible broadcasts would "inevitably lead to a sweeping revivalistic movement which will dry up the whole nation."

In obedience to these "recommendations," the disgraceful "booze blitzkrieg" against Gospel broadcasting was viciously launched.

Traveling over the nation as an evangelist, this writer was brought forcibly into contact with the "anti-Gospel crusade" of the liquor interests.

In Los Angeles, California, where I was guest speaker on a religious radio program, I was bluntly instructed that I must not say one word in condemnation of liquor. In both Texas and Arkansas, I was "put off the air" in the middle of my message, because I dared to declare what the Bible says on the subject of the use of intoxicants.

In one of the South's largest cities, it had been the habit of the local ministers to broadcast the Sunday school lesson each Lord's Day morning. The ministers simply read the lesson as it is published in one of the widely used Sunday school manuals. But, when they came to the lesson which dealt with the evils of strong drink, they were refused permission to broadcast!

Radio preachers throughout the nation know that they would, in nearly every case, be put off the air if they so much as read the Scriptures which condemn alcoholic indulgence and command the practice of sobriety. This, plainly, is a flat violation of religious liberty. If we do not have the freedom to read and preach the *whole Bible*, then we have no true freedom at all.

While they are busily and everlastingly engaged in suppressing the preaching of the Bible on the radio, the booze barons are making the utmost use of broadcasting to ballyhoo and popularize the use of intoxicants amongst the manhood and womanhood and youth of the land.

Two-thirds of the most powerful radio stations in America today will not sell time for the presentation of any Gospel broadcast. Yet, these same stations regularly sell time to the beer and cigaret companies. The goal of the liquor interests is to bring the remaining one-third of the radio stations into "line" with this arrangement — whereby the Bible is kept off the air, while beer and whisky advertising is kept on the radio incessantly and increasingly.

What the liquor interests are really aiming at was evidenced on a Los Angeles radio station Christmas eve. This station has long had a policy of refusing to sell time for any Gospel presentation, although it generously makes large elements of time available for broadcasts sponsored by the beer and cigaret companies.

On Christmas eve, this station featured a program of "Christmas carols and church hymns." The program was sponsored by a well-known brewing company, which urged all listeners to imbibe its "superior beer." That station will not permit any church or religious organization to purchase time for the presentation of religious music. The only way the listening public can hear the hymns of the church is through the "courtesy" of the brewing company. Religious music may not be put on the air, except in such a way as to promote the consumption of intoxicants and increase the profit of the booze barons.

The liquor interests are determined to control radio in such a way as to promote their own disgraceful business, while they suppress the Bible teaching of temperance, sobriety, decency, and faith in Jesus Christ.

## THE COMMUNISTS ATTACK ON CONSTITUTIONAL LIBERTY

In their campaign of hate and suppression against the Bible, the liquid forces have powerful allies in the membership and "fellow-travelers" of the Communist Party in America.

Communism is founded upon hatred of God and the denial of His Word. The first act of the Reds when they gained power in Soviet Russia was to slaughter the clergy and burn the churches. Millions of Bible believers were shot or imprisoned in concentration camps. Communism has not changed. As the Red tide has swept over Europe, churches and Bibles have been burned in wholesale quantities. The little Baltic countries of Latvia, Lithuania, and Estonia have been forcibly "incorporated" in the Soviet Union. Ninety percent of the citizens of these small republics are Protestants. They are true lovers of democracy. After the First World War, President Woodrow Wilson insisted that these Christian democracies should be preserved in liberty and independence. But now the Red Army has trampled them underfoot. All citizens "guilty" of owning a Bible have been shipped off to Siberian "concentration camps" to die of hunger and cold and forced labor. In visiting this terrible punishment upon Bible believers in these Christian democracies, the Red tyrants have taken the position that the "Bible is a dangerous book;" therefore, all who believe in it must be destroyed.

From the Communist viewpoint, the Bible is a dangerous book. The Bible is the enemy of the things for which Communism stands: hatred, brutality, animalism, dictatorship, robbery, and murder. Godless Communism cannot survive among a people who believe in the Bible. Only by turning the people against the Word of God can the Reds establish their brutal dictatorship.

In their drive to put the Bible off the air, the Commun-

ists have worked through various "false front" organizations. This is an old trick of the Bolsheviks: to operate as "wolves in sheep's clothing," to carry on their activities under camouflages. As J. Edgar Hoover, Chief of the F.B.I., recently pointed out: the new Communist tactic is to pretend allegiance to "democracy." The Young Communist League has now been renamed: American Youth for Democracy.

While two-thirds of the radio stations of the nation refuse to sell time for Gospel broadcasts, the Communists have a slogan which they are driving to fulfill totally. It is this: THE NAME OF JESUS MUST NO LONGER BE HEARD OVER ANY RADIO IN THE COUNTRY.

Working in cooperation with their alcoholic allies, the Communists have a definite plan of attack. They have singled out the leading Gospel broadcasters of the nation for individualized and specialized "smear-campaigns."

Dr. Walter A. Maier of the Lutheran Hour has been made the first and foremost target of this slanderous and scurrilous assault. In reporting the organized campaign against this greatly beloved Gospel broadcaster, "Billboard" — the authoritative publication of the radio and theatrical world — carried the headline: "OPPOSITION ASKS LUTHERAN HOUR BE PUT OFF THE AIR."

Leaders of the radical forces have jubilantly predicted that the campaign will succeed.

The Lutheran Hour is sponsored by five million American Lutherans. If the radical forces are strong enough to thrust it off the air, they anticipate that they will not have difficulty in bringing about the elimination of all other Gospel broadcasts.

Like the booze barons, the Communist agitators demand for themselves the very rights and liberties on radio which they seek to deny to the friends of Christ. The Communist Party, despite the fact that it is an agency of destruction operating from Moscow, demands and receives free time over the major networks. During the 1944 campaign, ad-

addresses by the ex-convict Earl Browder were featured on the radio broadcasts of the Communist Party, which the Attorney General of the United States has declared to be an attempt for the violent destruction of our Constitutional form of government.

Radio-freedom to advertise alcoholism and agitate for the destruction of Americanism, but suppression of all Bible broadcasting—that is the arrangement which the booze trust and the organized Communists are working to advance on a universal scale.

## THE MODERNIST WAR AGAINST THE WORD OF GOD

Judas pretended affection for the Savior, even while he was betraying and denying Him. Followers of Judas today are called "modernists" or "religious liberals." They call themselves "Christians," even while they deny the Virgin Birth, Resurrection, and Deity of the Lord Jesus Christ.

Neither the beer barons nor the Communists are more hateful and bitter in their antagonism to the Gospel of redemption through the blood of Christ than are the modernists. To oppose the Blood Theology taught in the Bible, the modernists have converted the Federal Council of Churches into a propaganda agency. Their ultimate purpose is to create a "religious trust" in America.

With respect to radio, they have one fixed purpose: to drive from the air lanes every Gospel broadcaster who preaches the virgin birth, atoning death, resurrection, and return of the Lord Jesus Christ. Neither the Reds nor the liquor forces have stooped to the use of more unscrupulous and underhanded methods than have the modernists in their endeavor to suppress Gospel broadcasting.

Like the liquor trust and the Communists, the Bible-spurning modernists seek broadcasting opportunities for themselves, while denying them to all Bible-believers.

Over a decade ago, the Federal Council modernist leaders launched a drive to secure for themselves a complete monopoly of Protestant religious broadcasting in America. At a Religious Publicity Conference held in Atlantic City, Dr. Charles S. MacFarland, at that time Secretary of the Federal Council, announced this bold and dictatorial program to the press. He said, "The ultimate plan yet to be worked out will probably be for local federations of churches to endorse and local stations to present national programs provided on Sunday by the Federal Council, whereby all



will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other *selected* preachers who have received full endorsement of the Federal Council."

Walter A. Maier, Charles E. Fuller, Percy Crawford—none has the endorsement of the Federal Council. No fundamental Gospel broadcaster has the endorsement of the Federal Council. Therefore, under the Council program, they shall be driven from the air lanes.

The listening radio public shall be permitted to hear *only* the "selected preachers" who have the full endorsement of the Federal Council.

The people shall have their "choice" of hearing Poling, Cadman, or Fosdick. All three were modernists (Cadman has since died). Under the Federal Council system, the people shall have their choice of hearing any one of three modernists, any one of three "preachers" who deny the virgin birth, resurrection, and atoning blood of Christ.

That is the kind of "freedom of choice," the Germans had under Nazism. They could hear Goering, Goebbels, or Hitler!

To create their religious monopoly of radio, Dr. MacFarland declared "The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs. Mr. Goodman of the New York Federation of Churches is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter forcefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with ironclad contracts obliging them to use the Federal Council programs and none other."

"Ironclad contracts" obliging the stations to use the Federal Council programs "and none other."

There we have the original statement of the Federal Council design, now largely achieved, to blackout religious freedom on the radio.

During the discussion, Dr. MacFarland was asked this question, "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

Dr. MacFarland answered, "Precisely. The Council feels this to be a wise policy."

The majority of the nation's most powerful radio stations, including those on the major networks, are now under Federal Council monopolistic control. These stations refuse to sell time to any Gospel broadcaster, but they make free time available to the Federal Council. Over these stations, no individual, denomination, or religious organization may be heard in a broadcast upholding the virgin birth and resurrection of Christ; the only "religious broadcasts" permitted are those conducted by modernists who deny the truths of Bible Christianity.

During the year 1945, the program of Charles E. Fuller was eliminated from a certain station, which had been made the object of a strong "pressure campaign" by the liquor forces and their Communist and modernist allies. After dropping the Old Fashion Revival hour, the station announced a "new policy" of giving free time for a "religious program." As might be expected, this program featured the Federal Council of Churches and its loudest modernist mouthpiece, Harry Emerson Fosdick.

The net result of the "new policy" was that the Bible-believing Charles E. Fuller was replaced with the Bible-rejecting Harry Emerson Fosdick.

A favorite method of putting Gospel broadcasts off a radio station is for the management to announce that it is adopting a "new policy" of refusing to sell time for any religious program and of giving "free time" instead to religious broadcasters of its own choice. This clever device for suppression of the Gospel is coming to be known as the "free time" racket. There is no true liberty under a system

whereby the station "selects" or "dictates" who shall speak and what kind of "religious program" shall be presented.

Under the "free politics" rule imposed upon radio stations, they must sell time to all political candidates on the same basis. If they wish, also, to give "free time" for political presentations, there is no rule against it. But they must sell time to all candidates without discrimination. If they should be permitted to *refuse* to sell time to anyone, and then assign "free time" to politicians of their own choice, the result would be the same kind of denial of "free politics" which many stations now enforce in the realm of religion.

Suppose the radio stations should refuse to sell time to the Republicans, while they gave all their "free time" to the Democrats—then the people would be permitted to hear only the presentation of one party's viewpoint.

Church people in America are divided between Bible-believers and modernists. There are millions in each camp. But the position of a majority of the radio stations is to refuse to sell time to the Bible believers, while they give all their "free time" to the modernists. Thus, so far as these stations are concerned, only one religious viewpoint may be presented.

As a "sop" to fundamental believers, one network has occasionally given small amounts of time for Bible broadcasts. But it still has given more than 85% of all its "free time" to the modernists.

But even this lop-sided arrangement is not acceptable to the Bible-scoffers. They have vigorously protested against the action of this network in giving *any* time at all to Gospel believers.

The organized modernists have intensified their drive to force all stations to sign "ironclad contracts" which will oblige them to use Federal Council broadcasts and *none other.*

Like the liquor forces and the Bolsheviks, the modernists will be content with nothing less than a complete blackout

of Gospel broadcasting. Their goal is to close the air lanes totally to Bible-believers.

They seek an "ironclad arrangement" whereby Christ-rejecting, Bible-belittling modernism will be the only brand of Protestantism that the nation's listening audience may be permitted to hear.

A monopoly of the air for "Fosdickism" is the objective of the Federal Council.

I have in my possession a photostat of a letter signed by Harry Emerson Fosdick under date of April 25, 1940. In that letter, he bluntly declares, "I do not believe in the story of the virgin birth."

He goes on to declare that the Gospel of salvation through the shed blood of Christ is "too preposterous for words." Preposterous means ridiculous and absurd. No infidel ever used more blasphemous language to set forth his contempt for the atoning blood shed for the remission of our sins. No Bolshevik ever was more contemptible and despicable in his trampling underfoot of the precious blood of our Lord Jesus Christ. These are Fosdick's words, "The idea that a special theory of the Atonement, or belief in the physical resurrection of Jesus, is necessary to save one from hell is too preposterous for words." He adds, "Of course, no intelligent person believes in a personal devil."

Jesus Christ believed in a personal devil, and said so on many occasions.

After calling our Blessed Lord, the sinless Son of God—after calling the Lord Jesus an illegitimate offspring of illicit lust, Fosdick declares that He (Jesus) could not possibly be "intelligent" because of His belief in a personal devil. According to Fosdick, no believer of the Bible is "intelligent;" for the Bible, from beginning to end, tells us and warns us of the activities of Satan. In Genesis, it is Satan who deceived Adam and Eve in the Garden; and in the Book of Revelation, it is Satan who is cast into the bottomless pit.

In a letter, dated Jan. 31, 1945, Fosdick declares, "Of

course, I do not believe in the Virgin Birth, or in that old-fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

The Fosdick-Federal Council brand of modernism is plain-and-simple infidelity. It denies the Bible. It is anti-Christ and anti-God.

The modernists are the enemies of God and His Word, just as are the booze barons and the Communists.

Shall we permit them to put the Gospel off the remaining stations of the nation, while they establish for themselves a total "monopoly" of the air lanes?

Shall the enemies of God be permitted to broadcast their poisonous propaganda, while the radio voice of every Gospel broadcaster in the nation is silenced?

We who believe in God's Word and God's Son, our Lord Jesus Christ, must answer these questions, not with words, but with action.

Please read carefully the following chapter which tells how the enemies of God may be defeated and the Gospel may be kept on the air.

## A PLAN TO DEFEAT THE ENEMIES OF THE GOSPEL

On the following pages, I am reprinting the issue of my *Washington News Letter* which contained the original statement of a workable plan for preserving Gospel liberty on the radio.

Some readers have already seen it, and acted upon its recommendation. Some of you have already filled out the form at the end, mailed it in, and secured and circulated petitions.

However, that *Letter* is made a part of this book in order that new readers may come into possession of the information it contains, and may be led to act upon it.

## DAN GILBERT'S WASHINGTON LETTER

*Prophetic News - of - the - Month*

511 Eleventh Street, N. W., Washington 4, D. C.

Dear Friend in Christ:

It is needful that I set before you the plain facts regarding the plan and program of the enemies of Christ to put the Gospel off every radio station in America.

I can best outline the "picture" for you by simply describing the different documents and papers which lie on my desk before me as I type.

First, there are some papers showing what already has been done by the organized forces of anti-Christianity to stay the broadcasting of the Word of God.

In Philadelphia, one of the most powerful radio stations canceled all contracts with Gospel broadcasters.

In Alabama, a leading radio station has announced a "new policy" of refusing to sell time for the presentation of Bible broadcasts.

In Colorado, a well-known fundamentalist preacher has been "thrown off the air."

A national survey shows that the majority of the country's most powerful radio stations refuse to sell time for the presentation of Gospel programs. All their time is "reserved" for the featuring of programs involving Hollywood stars, dance bands, cheap comedians, etc. They freely sell time to the cigaret companies to make known the claim that nicotine-poison in the form of "coffin nails" acts to "soothe and satisfy." But they refuse to sell time to the Gospel broadcasters who would make known the Lamb of God who taketh away the sin of the world and brings into the heart of every believer the "peace of God which passeth all understanding."

In Chicago, the greatly-used Gospel program of the Christian Business Men's Committee has been banned

from the air. In the August-September-October issue of their quarterly, *Contact*, the Christian Business Men's Committee informs us:

"Christian Business Men's Committee of Chicago has just been notified by station WJJD that our noon broadcast over that station must be discontinued at the end of September. This is a serious blow. We have broadcast over WJJD continuously for eleven years. Our Heavenly Father alone knows how many souls have been saved as a result of these broadcasts. Very likely it greatly exceeds a thousand.

"Two or three years ago Daniel Poling (modernist) wrote in a religious periodical that while the Federal Council of Churches was not attempting to drive Gospel broadcasts off the air, the stations themselves would soon attend to that. At the time we did not attach much importance to this threat. It now appears that the enemies of the Gospel knew better than we did what was coming."

The editorial from *Contact* goes on to relate the "pressure campaign" carried on by "modernistic enemies of the Gospel," and their atheist-communist allies, to close the air lanes of the nation to Bible broadcasters. After a "long pressure campaign," the editorial observes, they "are finally accomplishing their objectives."

In addition to papers and documents, demonstrating how Gospel enemies have succeeded in having Bible broadcasts banned from leading stations all over the nation, a group of papers lying before me tell of "future plans" of the Antichrist forces to enforce a total "blackout" of Gospel broadcasting throughout America.

Puffed up by the victories already won in the anti-Bible campaign, a leading propagandist for the Antichrist forces has bluntly and boldly boasted: "Within eighteen months, the Name of Jesus will not be heard over any radio station in the nation."

The anti-Gospel forces confidently believe that they are very close to "final victory"—to "V-B Day"—in the drive

to eliminate the Word of God from the air lanes of the nation. This is evidenced by a piece of propaganda which they have issued under the title:

### “MAIER LOSES CONTRACT?”

The headline, apparently, is supposed to be “prophetic;” because, so far, Dr. Walter Maier of the “Lutheran Hour” still has a contract to preach the Gospel over a number of stations, although the majority of them refuse to sell time for the presentation of this soul-saving Bible broadcast.

The propaganda sheet adds the question mark after the headline—the implication being that if all Gospel enemies will mobilize as a “pressure group,” the broadcasting contract of the “Lutheran Hour” will be canceled. The use of such a headline on the propaganda sheet is the strongest indicator that the enemies of the Bible believe they will succeed in effecting the cancellation of Dr. Maier's contract.

Why are all brands of radicals—modernists, socialists, communists, nazis, and fascists—working so feverishly to put the Gospel off the air? The answer is clear. The Bible is the very foundation of America's Constitutional system of government. Christianity is the bulwark of Americanism. The radicals and revolutionists are never able to “get to first base” in any country, until they succeed in taking the Word of God out of the hearts of the people.

Communist publications viciously “smear” Dr. Walter Maier. Because he preaches and believes the whole Bible they call him an “enemy.” Neither the communists nor the modernists will be able to attain their objectives, so long as the people hear and believe the Word of God...Therefore, they have launched their campaign to make it impossible for the people to hear the Gospel by radio.

The communist-modernist campaign to put the Bible off the air is receiving strong support from the powerful liquor interests. In Los Angeles recently, when I went to a sta-

tion to broadcast, I was instructed that I must not say “one word” against “the drinking of alcoholic beverages.” I can give the names of three radio stations which put me off the air, because I denounced liquor! In one Southern city, the preachers had an arrangement with the radio station to teach the Sunday school lesson over the air on Sunday morning. But when they came to the lesson which dealt with “temperance,” they were not permitted to broadcast it!

The Bible is the enemy of liquor, as it is the enemy of communism and fascism. So long as the Word of God is heard and believed, America “will not be safe” for the booze interests. As one liquor propagandist has frankly said, “The Bible is propaganda against our business. We should work to put the Bible off the radio networks, as a measure of self-protection. If the people can be persuaded to believe the Bible, they can be persuaded to bring Prohibition back... And so long as they hear the Bible being quoted every time they twirl the dials on their radios, there is danger that they will believe it—and act upon its teachings to the detriment and possible destruction of our business.”

### *What can be done to keep the Gospel on the air?*

We must go direct to Congress—the protector of the rights of the people. Congress must safeguard the right of the people to hear the Word of God over the air. Legislation has been prepared for introduction in Congress to keep the air lanes open to the message of Jesus and His love.

There are Christian men in Congress who will support this legislation—but they are not in a majority.

The average member of Congress, however, can be strongly influenced by his constituents. The Constitution of the United States provides that the people shall have the right and duty to “petition” Congress for the “redress of grievances.” The campaign to put the Gospel off the air is a grievous assault upon the Cause of Christ and upon the rights of all Christian citizens. We have the right and

duty to petition Congress for the "redress of this grievance." The Constitution guarantees that the people shall have the right of "freedom of the press" to make known the Word of God. But since it had not been invented when the Constitution was adopted "radio liberty" to make Christ known is not provided. *Congress must remedy that omission.* Congress must guarantee that the preaching and hearing of the Gospel by radio shall not be "denied or infringed."

Will Congress enact such a guarantee on behalf of the cause of religious liberty? That depends on whether enough people will take the time and trouble to sign this petition. Some months ago, a Christian member of Congress told me, "If a million people will petition Congress to provide a guarantee of 'religious liberty on the radio,' there is a good chance that victory may come."

The petition to Congress was drafted in accordance with the recommendation of a foremost Constitutional lawyer. Thousands of copies of the petition are now in circulation. The first copies were printed and circulated only ten days ago, but tens of thousands of signers have already been secured. Will you help by securing signatures in your own church, in your own community? I am hoping that every person receiving this letter will volunteer as a "Minute Man" or "Minute Woman," to circulate the petition. When our liberty was endangered, Christian patriots in the past have always "sprung to action." Now is the time that we must act: if we are to prevent the total eclipse of "radio liberty" to preach and hear the Gospel.

Write today for copies of the petition! Circulate them yourself and give them to friends of Christ who will help to obtain signers! Below, is a convenient form to fill out and send to my office. No one is underwriting or subsidizing this endeavor. The expense of printing copies of the petition, mailing them out, etc., must be borne by those who are interested in the Cause of making Christ known. Therefore, when you write in for your petitions, please

enclose an offering to pay the postage and help to advance this crusade. I am sending the petitions to everyone who asks for them. Already, one individual has written in saying, "I do not have so much as a 3c stamp to enclose, but if you will send me copies of the petition, I will do what I can to secure signers and help the Crusade." If you are able, please enclose \$1.00 or more. You will thereby help us to pay the postage and get the petitions into the hands of those who have nothing to give but their time in securing of signers. To everyone who sends \$1.00 I shall send with my compliments a copy of my new book, "One Minute Before Midnight—Amazing Evidence that Christ Is Coming Soon."

With best wishes, I am,

Very sincerely,

DAN GILBERT.

(If you do not wish to cut this page out of your book simply copy the following form and mail it in.)

CUT HERE AND MAIL

DR. DAN GILBERT, Director  
Christian Crusade for National Righteousness  
511 Eleventh Street, N. W.  
Washington, D. C.

Dear Brother Gilbert:

Please send me.....copies of the petition to Congress for the protection and preservation of radio "religious liberty."

I enclose \$.....to help in this work. Please send me your new book, "One Minute Before Midnight Amazing New Evidence that Christ is Coming Soon."

Name.....  
Street Address.....  
City....., Zone....., State.....

DAN GILBERT'S ARTICLE REPRINTED FROM THE  
CONGRESSIONAL RECORD

A crisis has developed in our country which endangers the whole future of our free institutions.

Our Constitutional system is based upon the separation of church and state, and the guaranty of liberty of action to the church and of freedom of expression to the individual conscience. Liberty of action for the church means that it must be in a position where it can maintain institutions for the training of ministers and missionaries. In other words, the maintenance of religious schools and colleges, of Bible institutions, is indispensable to the maintenance of the church itself.

Now, the "crisis" which threatens Constitutional liberty is often referred to as "the crisis of the privately supported colleges and universities." Obviously, all religious colleges and seminaries and Bible institutions are privately supported. They depend upon the gifts of the Christian people. Nobody can give anything unless he first makes a "profit." If he is a farmer, business man, or laborer, he must have "something left over," or he cannot give to the church or to church institutions.

If taxes become too high, the income of religious institutions will necessarily be curtailed, or cut off completely. A rising tax rate is clearly the enemy of free churches and free religious colleges. Yet, there are politicians who deliberately seek to tax and send the nation into bankruptcy.

Chief Justice John Marshall of the United States Supreme Court once said, "The power to tax is the power to destroy." Excessive taxation is destructive of American business, American agriculture, the American home, and the churches and religious colleges of the nation. If farm-

ers, business men, and workers are taxed into bankruptcy, they will have no means with which to support church institutions.

Every American wishes to pay his fair share of taxes. But if taxes take too much, there will be very little left over. Every Christian wishes to contribute to the support of his government. But he also wants to contribute to the support of his church. If the government takes everything, there will be nothing left for the church—and it will die from lack of sustenance.

Even in this period of comparative "prosperity," great masses of the American common people find themselves caught between two millstones: the rising cost of living and the rising tax rate. Many live on "fixed incomes." They have received no pay increase. Yet, they must pay more than ever before for food and clothing for their families; and they must pay more than ever before for the support of a wasteful and spendthrift governmental bureaucracy. This will necessarily be reflected in diminished gifts to religious institutions.

Some increase in taxes was inevitably involved in fighting and winning—and paying the cost—of the war. But the simple fact is that billions of dollars of the people's hard-earned money, taken in taxes, is used to support a wasteful and corrupt bureaucracy, which misuses the people's money to undermine the people's liberties.

As Senator Byrd of Virginia has clearly shown, the public payroll is heavily padded with left-wing theorists, social experimenters, and self-seeking politicians who are engaged in destructive and radical projects, calculated to undermine the American system of Constitutional government.

Confiscatory taxation, manifestly, is the first of the present-day menaces to religious institutions. The second is the drive toward socialism or communism. Both socialism and communism mean that the government will own

and control all business and will operate it for the profit of the politicians rather than of the workers, farmers and business men.

It is out of the profits of industry and agriculture that high wages are paid to workers and that dividends are paid to investors. It is out of wages and dividends that contributions to religious causes are made. If the private-profit system is abolished, the separation of church and state will be at an end.

If the government controls all business, one of two things must result. First, religious institutions will simply die for lack of financial nurture; or, second, the government will undertake to support them. But if the government finances religious institutions, the separation of state and church is at an end. What the government supports, the government controls. That is the system of totalitarianism, under which the church is made the slave of the state.

The drive to destroy the free enterprise system is a menace to religious liberty. The church has lost her independence and liberty in every nation which has abolished the private-enterprise system. Men must be free to work and to make a profit from their toil, if they are to be free to support religious institutions.

A great deal of nonsense has been written about the so-called "capitalistic" or free enterprise system. Some folks have the idea that the capitalists are just certain rich men living in New York and maintaining offices on Wall Street. The fact is that every man who works for a living is a capitalist. Capital is simply saved-up labor. Capital is the fruit of work—whether it be the work of the body or the brain. Every man is a capitalist who has saved anything out of the results of his toil.

Eighty percent of our people are capitalists. The rest are parasites. There are idle rich and there are idle poor. There are rich loafers and poor loafers. The non-capitalist is one who lives off his neighbor. The man who earns his

own way, and saves a little besides, is a capitalist, whether he calls himself by that term or not.

In addition to confiscatory taxation and the war against free enterprise, the final enemy of Constitutional liberty to be considered is the one that manifests itself in a subtle undermining of the source of revenue of religious institutions. Much of the income of private educational institutions, whether they be religious or secular, is derived from investments. Most religious colleges were originally established by an endowment. Endowments, of course, come of profits. The colleges receive these endowments and invest the money; then the colleges are maintained, in part, by the income from these investments. Now a definite threat to religious colleges has derived from the steadily lowering income rates on practically all forms of savings. Twenty years ago, savings deposited in the average bank would bring a yield of from 3% to 4 percent per annum. Thus if a religious college had \$1,000,000 on deposit in savings banks, its annual income would be between \$35,000 and \$40,000. Today the interest rate on savings deposits is rarely over one-third of what it was two decades ago. That necessarily means a two-thirds cut in income for the school whose funds were left in savings banks.

Funds invested in almost any other way have undergone the same fate—a cut in earning power of from 100 percent to 300 percent. Interest rate on government bonds, public utility bonds, railroad bonds, etc., have all been deeply slashed. Government bonds issued in World War I bore interest rates nearly twice as high as those issued in World War II.

Many socialistic agitators have highly applauded this development. They wish to discourage thrift on the part of the people. Their goal is to make the whole population dependent upon the government. The socialistic politicians and bureaucrats make war upon private business; they seek to tax and regiment private business into bankruptcy.



so as to create unemployment. Then, their program is to put the unemployed to work on government projects, under which their lives and votes can be controlled by political overlords.

By breaking down the profit system, by discouraging thrift, by reducing the income from savings and investments, the politicians seek to impoverish the people to the point where they will no longer be able to support and provide for themselves. Then, the bureaucrats can step in and reduce the people to social slavery under a peternalistic regime.

While the income of religious colleges and universities has been sharply reduced, the income of tax-supported schools and colleges is constantly on the increase. The budgets of our state universities and of our secondary and primary-grade school systems go higher every year in almost every one of the forty-eight states. In most of these school systems, the anti-Bible propaganda of evolutionists, materialists, and socialists has been systematically spread. The tax-supported school system has been seized by the forces of sovietism and is being used to paganize, atheize, and sovietize the youth of the land.

It should be clear that the more the Christian taxpayer has to contribute for anti-religious State education, the less he will have left to be contributed to religious educational projects.

This, naturally, is totalitarianism. It is the destruction of the American system of separation of church and state. It means the crippling of the church, the disabling of it; the drying up of its sources of income. Free churches cannot live and free religious institutions cannot thrive in any atmosphere except one in which the people are free to live and make a living. The end of the private property and private enterprise system means the end of free churches.

The crisis has not come overnight. It has been approaching gradually. By degrees, taxes are being raised to con-

fiscatory heights. By degrees, the drive to destroy private business is being advanced. By degrees, the profit system is being undermined. Slowly, but certainly, the octopus of anti-religious State education is strangling all private, religious educational institutions. Slowly, but surely, a situation is being created in which it is already difficult, and soon may be impossible, for privately supported educational agencies to carry on.

The Christian people need to recognize and resist this trend. They need to sacrifice as never before to support religious institutions which are struggling to maintain and extend their services to the youth of America. And, in addition, they need to raise their voices in protest against the socialist and communist politicians who are determined to sovietize our nation.

**DAN GILBERT'S WASHINGTON LETTER**

Director Christian Press Bureau

511 Eleventh Street, N. W.

Washington 4, D. C.

Dear Fellow Fundamentalist:

Because of the need for **FACTUAL DYNAMITE** regarding the Federal Council of Churches, I was asked to make a special investigation of the **FIFTH COLUMN IN OUR CHURCHES**.

Some of the fruits of this research have been appearing in the **VOICE** magazine.

There has been an increasing demand that this material be brought together in **BOOK FORM** for wide distribution.

Therefore, I have published two books recently on this subject. They contain the material presented during 1945 in my articles in the **VOICE**, as well as much other evidence to show the antichrist character of the Federal Council.

**IT IS TIME THE PEOPLE OF AMERICA HAD THE FACTS.** These books will give them the facts to prove that the **Federal Council** is serving the cause of radicalism, modernism, and Satanism.

The names of the two new books are: **THE FIFTH COLUMN IN OUR CHURCHES** and **THE FEDERAL COUNCIL OF CHURCHES—IN THE LIGHT OF BIBLE PROPHECY**.

Many fundamental pastors and evangelists are buying quantities of the specially-provided reduced rates, and are selling or distributing them free among people who need the truth in compact form.

Perhaps you will wish to do likewise by using the following order form:

Dr. Dan Gilbert

511 Eleventh Street, N. W.

Washington 4, D. C.

I enclose \$.....for which please send me:

.....copies **THE FIFTH COLUMN IN OUR CHURCHES**.

.....copies **THE FEDERAL COUNCIL IN THE LIGHT OF BIBLE PROPHECY**.

Name .....

Street Address .....

City..... State.....

Prices on these two books: 100 copies ..... 25.00

1000 copies ..... 150.00

1 copy .....\$ .35

2 copies ..... .70

10 copies ..... 3.00

(You may split your order—  
half of one title and half of  
the other)

**THIS BOOK IS DYNAMITE!**

It blasts back into the bottomless pit, from which it sprang, the most Satanic cult ever to spread spiritual corruption throughout the life of the American people.

This book lays bare the hidden secrets and hell-born mysteries of the Satan-begotten movement which advances under the banner of JEHOVAH'S WITNESSES.

Thousands of members of this seditious cult are serving prison terms today for their defiance and disloyalty toward the American flag. Slyly and slanderously, they camouflage their treason behind twisted interpretations of Scripture. Yet, here the shocking fact is proved before your very eyes: **WHILE THEY INSULT THE AMERICAN FLAG AND THE CHRIST FOR WHOM IT STANDS, THEY SECRETLY SERVE THE RED FLAG AND THE SYSTEM OF COMMUNISM FOR WHICH IT STANDS.**

Jehovah's Witnesses are the most poisonous spreaders of subversive doctrine in America today.

This book demonstrates its every statement by quotations from the writings of "Judge" Rutherford, infallible guide of all the Witnesses!

**THIS BOOK SHOULD BE IN YOUR HOME. NEXT TIME A PEDDLER OF RUTHERFORD LITERATURE COMES TO YOUR DOOR, SHOW HIM THIS TRUTH-TELLING EXPOSE OF THE DECEPTION AND TRICKERY BEING PRACTICED UPON HIM.**

Millions now living are spiritually dead, are on their way to hell (which Rutherford says does not exist), are kept from a saving knowledge of Christ by the blinding of their eyes and the hardening of their hearts resulting from the administration of Rutherford's soul-paralyzing poisons. **HELP TO LIBERATE THE SLAVES OF RUTHERFORD'S BRAND OF HELL-CREATED SUPERSTITION.**

**READ AND CIRCULATE THIS BOOK**

**SPIRITUAL BOLSHEVISM**

**The Truth About the Teachings of Jehovah's Witnesses**

By **DAN GILBERT**

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## THE MIND OF CHRIST

What it is and How to possess it

by

DAN GILBERT, L.L.D.

A well-known minister writes, "This is the most unusual, the most helpful book I have read in many years. What a tragedy so many of us do not permit God to give us the *mind of Christ*: the solution to every problem, every doubt, every question. This is a book for everyone who wishes to develop more power to think."

The Bible tells us how we may have more thought-power. It instructs us in the use of our "master-organ": the mind. Christ is Supreme Intelligence, as He is Supreme Righteousness. The Bible shows us how He will impart His wisdom to us, if we earnestly desire it.

Thousands have been helped by applying the simple Scriptural truths set forth in this book. One university professor writes, "I have several degrees. But the power to think God's thoughts after Him does not come from attending any university. This book has drawn me closer to Christ in my thinking. Any book which does that is a positive aid and blessing to the Christian who longs for more of the Truth of God which is in Christ."

### THE MIND OF CHRIST

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**WHO ARE THE ENEMIES OF GOSPEL LIBERTY IN AMERICA?**

This book enables you to answer that question.

Millions of Christians in America are ignorant as to WHO the enemies of the Gospel are and HOW they are operating to destroy Constitutional liberty.

**THIS BOOK WILL OPEN THEIR EYES.**

The circulation of this book can help to save religious freedom on the radio and throughout the nation.

This kind of factual information is **AMMUNITION** for the cause of Truth and Righteousness.

Get a supply of these books and put them to **WORK**.

**Special prices:**

3 copies for \$ 1.00  
10 copies for 3.00  
100 copies for 25.00

**Order from:**

**CHRISTIAN PRESS BUREAU**  
511 Eleventh Street N. W.  
Washington 4, D. C.

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October 25, 1946

RECORDED  
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[Redacted]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 9-27-80 BY SP-5 [Signature]

Dear [Redacted]

Your letter dated October 21, 1946, together with enclosures, has been received. Although I would like to be of assistance, I wish to advise that it has been a long-standing policy of this Bureau to hold its files confidential and available for official use only. I am sure you will understand the reason for this rule and will draw no inference from my inability to comply with your request.

Enclosed you will find the complete text of the American Legion address at San Francisco, which you might like to read.

Sincerely yours,

[Signature]  
Enclosure

John Edgar Hoover  
Director

BHM:rvv

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[Mr. Hoover:

Dear Sir - We are interested in the activities of the "Federal Council of Churches of Christ in America" you will notice by the folder we have prepared.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-88 BY SP-5

We are anxious to know all the information we can get.

In this folder we have tried to show their departure from real Christianity to Humanism, and we believe that we cannot go forward or maintain much of a peace with such policy.

We will be glad and anxious to hear from you.

[Handwritten initials]

Very Respectfully  
[Signature]

[REDACTED]

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December 12, 1946

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Dear [Redacted]

Your letter of December 9, 1946, with enclosure has been received. Although I would like to be of service, it has been a long-standing policy of this Bureau not to comment upon organizations of the type you mentioned and I know that you will understand the reason for this rule. No inference whatsoever should be drawn from my inability to comply with your request.

Sincerely yours,

John Edgar Hoover  
Director

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-20 BY SP-5

NOTE: This correspondent wanted to get information on the Federal Council of Churches of Christ in America. He is against that organization according to the pamphlet he enclosed.

9  
[Redacted]

56 JAN 6 1947

[Handwritten signatures and initials]



number 0, Ohio

Dec. 3 1946

Federal Board of Investigation  
Washington D. C.

Dear Sirs:—

Does the information  
in your files confirm  
reput or qualify the  
statements in the enclosed  
literature relative to **CLR** &  
communism or subversive  
activities in the Federal Council  
of Churches. If communism  
is active or influential  
in any of our church  
bodies I would appreciate  
your advising me <sup>in</sup> which  
and to what extent.

Guaranty Co - 50869-14

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ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 4-27-90 BY SP-5 TMA  
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WHAT IS THE I. F. C. A.

The Independent Fundamental Churches of America, Inc. was organized in June, 1930, and from a small beginning, has steadily grown until its membership numbers over eleven hundred pastors, evangelists, missionaries, etc., representing over six hundred churches.

The I. F. C. A. is increasingly having an important part in National affairs, having supplied and endorsed a number of ministers from our ranks for the Chaplaincy of the Army and Navy. Joining with a number of other thoroughly Fundamental Christian bodies, we are a constituent member of the American Council of Christian Churches.

The I. F. C. A. is not a denomination, but is a Christian Fellowship of Independent Fundamental Churches and Ministers of the United States and Canada. Aware of the growing apostasy of our day, we are banded together to "earnestly contend for the faith which was once for all delivered unto the saints," and to make Christ known to the ends of the earth.

The annual dues are \$3.00, which includes a year's subscription to "The Voice," a monthly magazine, which features sermons, articles, Bible studies and news of the Independent Fundamental Churches of America.

For further information, kindly address

I. F. C. A. HEADQUARTERS

343 S. Dearborn Street

Chicago 4, Illinois

*Present Day Trends*

*in*

*Worldwide Apostasy*



W. O. H. GARMAN

Vice President

Independent Fundamental Churches of America  
Secretary, American Council of Christian Churches

.....

"And I heard another voice from heaven, saying,  
Come out of her my people, that ye be not partakers of  
her sins, and that ye receive not of her plagues."

—Rev. 18:4.

(Spoken in regards to apostate Christendom of the  
tribulation period, however the principle holds true  
in regards to the apostate denominations of today)

This message was first delivered at the Annual Conven-  
tion of the Independent Fundamental Churches of America,  
held in Charlotte, North Carolina, June 5, 1940.

It has been printed in whole or in part eight times to meet  
the demands for the information herein.

This is the eighth printing and appears in a revised form.

#### OTHER PAMPHLETS ON THE APOSTASY:

We don't attempt to cover the trends of apostasy in every  
group in this brief tract. The situation, for instance, in the  
Baptist Church, can be ascertained from the tract prepared by  
Dr. Robt. T. Ketcham of Waterloo, Iowa, entitled "Facts For  
Baptist To Face," which may be procured by writing to him  
direct. Dr. Merrill T. MacPherson, the present president of the  
I. F. C. A. has written a splendid pamphlet, "Why I Left the  
Presbyterian Church." This can be procured by writing him at  
5455 York Road, Philadelphia, Pa.

The Voice Magazine, 4000 Washington Blvd., St. Louis, re-  
cently ran a series of articles by men who had left the United  
Presbyterian, Methodist, and other denominations. They can  
be had by writing the Editor of the Voice.

.....

## II THESSALONIANS 2:1-12.

Now we beseech you, brethren, by the coming of our Lord Je-  
sus Christ, and by our gathering together unto Him, That ye be not  
shaken in mind, or be troubled, neither by spirit, nor by letter or  
us, as that the day of the Lord is at hand. Let no man deceive you by  
any means; for that day shall not come, except there come a falling  
away first, and that man of sin be revealed, the son of perdition; who  
opposeth and exalteth himself above all that is called God or that is  
worshipped, so that he as God sitteth in the temple of God, shewing  
himself that he is God. Remember ye not, that when I was yet with you,  
I told you these things? And now ye know that withholdeth that he  
might be revealed in his time. For the mystery of Iniquity doth already  
work; only He who now hindereth will hinder until He be taken out of  
the way. And then shall that Lawless One be revealed, whom the Lord  
shall consume with the spirit of His mouth, and shall destroy with the  
brightness of His coming. Even him whose coming is after the energiz-  
ing of Satan with all power and signs and lying wonders, and with all  
deceit of unrighteousness for them that are perishing; because they  
received not the love of the truth, that they might be saved. And for  
this cause God shall send them a working of error that they should  
believe a lie; That they all might be judged who believed not the truth,  
but had pleasure in unrighteousness (i.e. apostasy). Lit. Trans.

## II PETER 2:1-2.

But there were false prophets also among the people, even as there  
shall be false teachers among you, who privily shall bring in damnable  
heresies, even denying the Lord that bought them and bring upon  
themselves swift destruction. And many shall follow their pernicious  
ways; by reason of whom the way of truth shall be evil spoken of.

## INTRODUCTORY REMARKS

My theme, you should know, is an assigned theme and not one of my choosing. I am happy though, because of this assignment, since it has caused me to put in orderly and concrete form facts gained by observation and reading concerning the matter at hand.

We hope that you will be edified in what is said even though the speaker does not claim to be an authority on such matters, nor yet to be able to present things for your consideration that most here do not already know.

Since my assigned theme reads, "Present Day Trends in World Wide Apostasy" very little will be said about the doctrinal disaffection which began some years ago with the advent of German higher criticism.

That much might be said along this line is evident from the following statistics based upon surveys made by Prof. George H. Betts of Northwestern University as printed in the Literary Digest of March 3, 1934, and the Christian Beacon of November 28, 1940.

In 1929, and also in 1934, Prof. Betts sent out questionnaires to 1500 ministers each time. The replies to his 1934 questionnaires indicated that 75 per cent of the men who replied were not fundamental in their beliefs. But let the statistics speak for themselves:

Denomination	Per Cent that do not believe in:			
	Personal Devil	Literal Hell	Literal Heaven	Trustworthy Bible
Baptist	24	50	22	37
Congregationalists	44	96	44	91
Catholic	45	96	26	96
Lutheran	0	30	0	20
Methodist	70	92	35	Not reported
Presbyterian	59	85	28	80
All denominations average in 1929	33	34	28	24
All denominations average in 1934	40	75	26	65

The sad thing is that the organized denominational church of today has passed far beyond the state of unbelief indicated above. They begin by denying God's word, God's son, and the Glorious Gospel, substituting their own thoughts in the stead of God's word, the superman in the place of the Saviour, and the social gospel for the true gospel.

This abandonment of the fundamentals of the faith was only the beginning of the present apostasy, the course of which will ever be downward to still greater depravity.

It is with this resultant depravity that we will concern ourselves today. In all, four of the present-day trends will be considered.

The first trend that we will consider is:

## THE TREND TOWARD A TOTALITARIAN CHURCH

Our Protestant denominations are coming more and more under the control of a hierarchy of modernists. Modernism is the term used to designate modern unbelief, the rejection of the fundamental truths of Christianity such as the Deity of Christ, His Virgin Birth, His Blood Atonement, the Inspiration of the Bible, etc. Fundamentalism to the contrary is used to identify belief in those God-given truths. These "anti-fundamentalists" have actually taken over all the larger denominations and most of the smaller denominations seem well on the way to a similar fate.

Dr. Harry Emerson Fosdick who is the most pronounced leader of modernism (unbelief) in this country has, we understand, been claiming this very thing that we have just said, that they, the modernists, now control all the larger denominations. Happenings in the denominations during the last several years force us to conclude that what Dr. Fosdick claims is true. A recent example of this was the election of Dr. Henry Sloan Coffin, (May 1943), President of Union Theological Seminary, which is a citadel of modernistic unbelief, as Moderator of the Presbyterian Church, North, which climaxes the victory of modernism in that denomination. Dr. Coffin's nomination was discussed pro and con in various church publications months before his election, yet the significant thing is that he received 291 of the votes cast carrying 16 of the 22 voting sections. This isn't at all surprising for quite some years back approximately 1300 of the 7000 pastors in the Presbyterian Church signed the Auburn Affirmation, which in spite of its misleading phraseology, declared the Virgin Birth of Christ, His miracles, His blood atonement, and His resurrection to be theories, which one could believe or not believe, at will, and still be a Presbyterian in good standing. The election of Dr. Coffin, an Auburn Affirmationist, was however an overwhelming victory for the modernists, indicating that the few hardy and courageous fundamentalists, who had opposed his election were hopelessly outnumbered and unable to stem the tide of modernism, which has swept over that church and taken control.

This modernistic hierarchy like their totalitarian counterpart in the political realm demands blind implicit obedience from all pastors and all congregations. Their programs are to be followed to the very letter.

### Blind Leaders of the Blind.

They expect pastors and congregations to take as their motto, "my denomination, right or wrong". Obedience to the denomination, its leaders and its program, has usurped the place that should only be given to Almighty God and His word.

The worst offense that a pastor can commit in the estimation of this hierarchy is to refuse to go along with the denomination's program, even though their programs are only too often contrary to the clear teachings

of God's word. Such pastors they persecute and punish in true inquisitorial fashion, not hesitating to resort to deprivation or excommunication to accomplish their ends.

That these leaders are not as quick to discipline other pastors because of heinous sins is quite well known. That men can remain in the ministry and be guilty of adultery, licentiousness, gross worldliness, fraudulent check-writing and heresy, and this to the public's knowledge, is a disgrace and constitutes one of the main reasons why the unsaved public has lost much of its respect for the church and for many of its clergy.

They can't respect men who are traitors to their ordination vows and whose conduct is no better than their own.

There are several possible reasons why such men are allowed to go unpunished. The first is that in some instances they have been denominational "yes men" who could be depended upon to go along with the denomination's program.

#### Ecclesiastical Politics.

The world's politicians, as we know, take care of their "yes men" (followers), granting them certain immunity and protection if guilty of crime and so do the ecclesiastical politicians who control some of our denominations.

Then, secondly, it is evident that they do not consider such offenses serious enough for discipline, otherwise it would be imposed. As has been already indicated above, they conceive that the most serious offense is to refuse to go along with their programs, or to obey their commands.

The number of pastors who have been deposed or dismissed, or forced out in other ways primarily because of their refusal to adopt and support the denomination's social gospel program, or to participate in the support of the apostate Federal Council of Churches, or to support missionary projects which were not true to the gospel of the Lord Jesus Christ, or who had courage to cry out against the heretical teaching in the denomination's colleges, seminaries, and publications, is becoming legion.

It has only been a matter of a few years since the Presbyterian Church, U. S. A., deposed many of its most orthodox pastors for some of these very things although it was pretended that it was because of insubordination.

As a result, these deposed men were led to form the Bible Presbyterian Church, where they could preach God's word without molestation, and subscribe only to works that are true to His word.

#### Serve Christ Only.

We were thrilled sometime ago by the heroic stand of the Eastern Conference of the Methodist Protestants who, because of the apostate conditions prevailing in the Methodist Church, North, were forced to remain out of the union and are maintaining their own independent testimony.

We are now reading with interest of the withdrawal of pastors and congregations in the South, because they too, cannot remain in a union

where the modernistic element is in the saddle, and the church's program is not in accord with God's word.

Similar things have been taking place in the Brethren Church where a heated controversy is now in progress because of the modernism that exists in its college and because the very fundamental president of their seminary, Dr. Alva J. McClain, was forced out because he disapproved of these modernistic teachings and took with him the entire student body of the seminary, except one or two, and organized an independent seminary true to the fundamentals of Christian faith, namely, Grace Theological Seminary, Winona Lake, Ind.

#### Taboo on Second Coming.

There is also a growing determination on the part of the denominational hierarchy aforementioned to eliminate all teaching within their respective groups concerning the doctrine of our Lord's return and kindred dispensational truths. By their actions they have indicated that it is a very serious offense to be found guilty of such things.

Men can stand up, as many have, and from the pulpit deny the virgin birth, the substitutionary atonement of our Lord, the inspiration of the Bible, the existence of heaven and hell and nothing be done about it. But if faithful men have too much to say about our Lord's return they are sometimes threatened with all sorts of dire consequences.

A Methodist pastor told the writer personally that he was present in a meeting in Philadelphia when the presiding Bishop warned them that if they dared preach on the premillennial return of our Lord and he found it out, it was "the backwoods for them." In other words, he would demote them and send them to obscure backwoods churches where they would be forced to exist on starvation wages.

Two other Methodist pastors told the writer that such punishment was actually meted out to them because they dared to teach what the Bible had to say concerning this precious truth.

Rev. Newton C. Conant, representing the 34 Methodist Protestant Churches which refused to go into the united Methodist Church likewise said to the writer, that Bishop Richardson, M. E. Church, declared that this doctrine of the premillennial return of Christ was "anti-God." Rev. Conant had stated to the Bishop that one reason why the Methodist Church should care to go into the union was because the Methodist Church did not believe that Christ was coming back.

#### Bishops at Communist Meetings.

Another reason that he gave the Bishop as to why they did not care to unite with them was because several of the Methodist Bishops were communists. The Bishop agreed that such was the case, but he said the majority were not communists for when they had their merger meeting at Kansas City, the Communists happened to have a rally there at the same time and he said that only six of the Methodist Bishops stayed away from the merger meeting to attend the Communist rally.

What a shameful thing!

Not one single Methodist Bishop could have attended that Communist rally if he had been obedient to the command of God's word, yet six were actually in attendance.

What, may we ask, was done about it? Where they disciplined for having neglected their plain duty and for having had an active interest in a party that is far from Christian? To our knowledge nothing whatever was done.

Apparently, you can be a communist and be a good Methodist, but you dare not be an avowed believer in the doctrine of our Lord's premillennial return.

#### Federal Council Bans Gospel Over Radio

This trend toward a modernistic totalitarian church is further seen in the control of religious broadcasts over the great networks by the Federal Council of Churches.

In Pittsburgh they succeeded in putting two fundamental men off the air.

Many are aware of this muzzling of the fundamental testimony by the Federal Council and are crying out against it.

The one particular organization protesting the Federal Council's monopoly of free radio time has been The American Council of Christian Churches. It has at last succeeded in breaking the Federal Council's monopoly of free radio time, but only after a long drawn out battle. The American Council now sponsors sound gospel programs in the place of the unbelief the Federal Council disseminated.

#### God Called a "Dirty Bully"

Bishop Bromley G. Oxnam, (Meth.) the present president of the Federal Council (1945) has gained himself, because of his writings, the reputation of being a pacifist, a near communist, and a denier of the Christian faith. He recently shocked the Christian world by calling the God of the Bible, and this because He punished sin, "a dirty bully." It must not be overlooked that our Lord Jesus Christ claimed to be Jehovah God of the Bible of which John 8:58 is an example. Since He is none other, Bishop Oxnam was calling Christ a "dirty bully."

Protestant Christians should rise up and demand that this blasphemer be deposed. He must be renounced to continue to follow his leadership as to betray the Lord and to become party to Bishop Oxnam's blasphemy. We are anxiously waiting to see what fundamentalists who are in the Federal Council will do. Bishop Oxnam is their president.

The second trend we will consider is:—

## II.

### THE TREND TOWARD THE UNION OF CHURCH AND STATE

This has already been largely achieved in Germany, Italy, Japan, Korea and other countries. From their very beginning, and up until very recent times church and state have been united in Latin-American countries.

In Germany, Hitler appears to have succeeded in forcing the church in the main to accept his devilish gospel and to line up behind his conquests. We were amazed several years ago to read of German, Roman Catholic dignitaries, pronouncing their blessing upon Hitler as the nation's great benefactor. However, when Hitler began to wage wholesale persecutions against all religions, including Catholicism, and especially since the Allies have been gaining the upper hand, the attitude of that church has changed to one of condemnation.

#### Pagan Worship.

In Japan the government brought the church into line by first of all demanding that children and pupils in mission schools participate in shrine worship, a form of idolatry.

It was unbelievable that the Board of Foreign Missions, Presbyterian Church U. S. A. would ever consent to such a demand. Yet sad to say they did, as did also the Roman Catholics. Such compliance of course was a direct disobedience of the First Commandment, "Thou shalt have no other Gods before me."

That foreign missionaries sent abroad to deliver the heathen from paganism and idolatry would ever be guilty of participating in pagan rites was unthinkable, but many of them did.

Thank God that there were exceptions such as the Chisholms and others. Apart from the deplorable effect participation would have upon the heathen and any future attempts to preach the gospel it didn't bring the expected results, not even the respect of the Japanese government.

At this present moment the Japanese government has declared that all Christian work is to be divorced from foreign control and influence and is to be organized into one National Japanese Church.

#### Age-Old Ties Restored.

In France the Pétain government, when it came into power, revoked legislation which had severed the tie that for centuries had bound France and the Roman Catholic Church together.

In Italy, Mussolini and the Roman Catholic Church came to an agreement. The Holy See, through its special representative, gave Mussolini's armies before they began their barbarous conquest of Ethiopia. Mussolini in return banned Masonry from Italy, and favored Roman Catholic work both in the mother country and the colonies almost to the total exclusion of Protestants. The Pope had an understanding with Hitler and his Bishops blessed the Nazi cause.

"In our own country it isn't a case yet where the government to any degree is attempting to force its will upon the churches. Instead the churches under their modernistic leadership have been trying to force their ideas upon the state, and found a ready ally in President Roosevelt. Apart from denominational lobbying, such as is maintained by the

"There was at least one notable exception to this during World War No. 2. The New Deal had succeeded in getting a strangle hold on everything but the church. The White House issued directives finally seeking to control religious practices. Since this was unconstitutional and inimical to our cause the American Council of Churches opposed this attempt, was given nation wide support by the press, and eventually won the battle for freedom of religion.

Methodist church, the one outstanding agency attempting this very thing has been the Federal Council of Churches, which claims to be the representative of twenty-six million Protestants.

Dr. Theodore Graebner gave testimony before the Dies Committee concerning the political meddling of the Council and said, "The Federal Council has meddled incessantly in political affairs, invariably sponsoring the ideals of radical groups."

#### More Blindness.

That President Roosevelt approved of this meddling because it coincided with some of his own peculiar views is evident from what he said in his address to the Council (December 6, 1933): "Yes, the churches are the greatest influence in the world today—for spreading this new philosophy of government. State and church are rightly united in a common aim." Notice he didn't say that the church was the greatest influence in the world today for saving souls—but—of spreading abroad this new "philosophy of government, namely Marxism, or as it is better known, Communism."

The Federal Council has always leaned toward the left and through its secretariat has maintained many questionable alliances with communistic "false fronts". Sixty of the seventy-eight members of the Executive Committee of the Council (1941) are also officers, members and sponsors of radical, pacifistic, and communistic organizations. Bishop McConnell, a former president of the Council and one of its most active members, is connected with thirteen such groups. The Intelligence Department of the United States Navy, in its report as incorporated in the Congressional record of the House of August 17, 1935 said, "The Federal Council of Churches of Christ in America is a large, radical, pacifistic organization . . . It is always extremely active in any matter against national defense". It was listed by the Intelligence Department as a "Communist-Affiliated and Communist-Aiding" organization. One of the main reasons why we were not better prepared to enter World War No. 2, and why this war has been unnecessarily prolonged, has been the pacifistic activities of the Federal Council, and like-minded organizations.

Others who have investigated the Council being concerned primarily with its religious activities tell us, that it is principally made up of a group of religious and political radicals committed to a social gospel. Its primary purpose is reformation and social revolution, and not as should be true of all Christian work the spiritual regeneration of the individual.

Its leaders, they point out, have been notorious because of their denials of the fundamentals of the faith and because of their communistic and radical affiliations and subversive activities. The Council through its secretariat has lined up behind radical labor movements to the detriment of honest business men and the peaceful, contented, law-abiding worker.

They tell us that the members of the Council working through the American Civil Liberties Union have defended communists and other radicals in their use of force in attempting to overthrow our government.

Leaders in the Federal Council have participated in attempts to

undermine and eventually overthrow our economic system and have promoted the organization of cooperatives after the fashion of its protégé the Japanese communist Kagawa who masquerades as a Christian evangelist. But enough of all this.

#### Writers of Splendid Works.

We can read the indictment of the Council in the splendid works that have been written by Mrs. Glenna Robbins Post, Grove City, Pa.; Mr. Alexander Fraser, 100 Diamond at Ferry, Pittsburgh, Dr. Dan Gilbert, Dr. J. E. Conant, and Dr. Arno C. Gabelein.

One would think that in the light of known facts that very few Protestant denominations would care to be connected with the Council but such has not been the case.

#### The Members of the Federal Council of Churches.

The following denominations are members of the Council: Northern Baptist Convention, National Baptist Convention, Congregational and Christian Churches, Disciples of Christ, Evangelical Church, Evangelical and Reformed Church, African M. E. Church, African M. E. Zion Church, Colored M. E. Zion Church, Colored M. E. Church in America, Methodist Church, Moravian Church, Presbyterian Church in U. S. A., Seventh Day Baptist Churches, United Presbyterian Church, National Council of the Protestant Episcopal Church, Syrian Antiochian Orthodox, United Brethren Church, United Church of Canada and the United Lutheran Church, and lately they added the Church of the Brethren and the Southern Presbyterian, and a movement is under way to persuade the Southern Baptist to come into the Federal Council fold.

Now what does the continued support of the Council by all the leading denominations mean, especially when they know that it has been exposed as a modernistic religious and a radical political organization engaged in subversive activities?

Mrs. Glenna Robbins Post's suggestion makes one shudder when its implications are fully considered. She says that the denominations which persist in this unholy affiliation, even after the subversive activities of the Council have been pointed out do so because, "Birds of a feather flock together."

Undoubtedly this does in many instances explain how professors of Christ (denominational leaders) can also fraternize with His enemies and even assist them in their double treachery against Church and state.

#### Their Claims Are Not To Be Taken Seriously.

Obviously their claims to orthodoxy are not to be taken seriously and are quite superficial. Their real affinity must in only too many instances be with the ones making the destructive denials of the faith, for which thing the leaders of the Council have been notorious.

There is a second explanation which is equally as shocking.

These denominational leaders continue to support the Council and persuade their rank and file to do so because they too like the Council are committed to an objective that is contrary to God's purpose for this age.

62 61 60 59 58 57 56 55 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

Instead of seeking the regeneration of the individual through faith in the shed blood of Christ, they are both attempting the wholesale reformation of society through legislation, education and even revolution. They are going to make the world a better place in which to live and bring what they call the Kingdom of God to pass here on earth.

One thing seems perfectly obvious in all this and that is that the great majority of the leaders of present-day denominations have rejected what the Word of God teaches concerning the program of God in this age, the course of this age, the second coming of Christ and the rapture of the Church, and the setting up of the Kingdom of Heaven here on earth through Divine intervention.

It is a question whether this isn't a greater sin than affiliation with the Council. Those guilty of rejecting God's word would have little difficulty affiliating themselves with and supporting the work of the Council.

All this goes to show the tremendous inroads that have been made in the larger and most of the smaller denominations by the subtle forces of modernism and doubt.

**Fifth Columnists.**

We have heard much formerly about the work of the "fifth column" and how they handed over the government in which they lived at the opportune time to the enemy. The very same thing has now been taking place in the organized Christian church.

These "fifth columnists" are rapidly handing over their groups to the forces of Anti-Christ and the false prophet, and are thereby preparing the world stage for the Great Tribulation so often alluded to in the Scriptures, with apostate Christianity and the state united to control the world.

**IMPORTANT NOTATION**

The Federal Council recently voted to change its name to The North American Council of Churches of Christ. This change in name was protested by the American Council of Christian Churches, the fundamentalist organization, since the new name is so much like theirs that it will result in untold confusion.

The Christian Century for October 27, 1943 now intimates that the name will be changed instead to The National Council of the Churches of Christ in the United States.

Up to the present time, however, this has not been done.

**War Guilt**

At the time of Pearl Harbor our nation was only 15 per cent prepared according to the statements of Gen. Geo. C. Marshall, Chief of Staff and Mr. Harry S. Truman, made before he became president.

Considerable effort is being made right now to pin the blame for the Pearl Harbor disaster, the worst in our history, upon some one. The Gallup Poll recently indicated that the "public connects Pearl Harbor with Washington." Recent releases charge President Roosevelt with most of the blame. But we would like to remind all and sundry that if he is guilty he is not alone in his guilt, for the Federal Council must share that guilt.

President Truman in a press release of Aug. 30th, 1945 said, "Preparedness Fees caused Pearl Harbor" Between World War No. 1 and

No. 2 the Federal Council did everything in its power to hamstring every preparedness measure. In their own justification they were eminently successful for they together with others so strenuously protested and brought such pressure to bear upon Congress that instead of building 71 ships of war we built 17. It opposed other preparedness measures. It opposed the draft and encouraged college students to resist. It sought to abolish chaplains from the armed forces, but about the time World War No. 2 began it sought to monopolize all Protestant appointments and were defeated in this effort through the opposition of the American Council which succeeded in getting in many sound, Bible believing, and Godly living chaplains. It never endorsed the war effort.

In the light of all that we have been saying we have a very good charge to make against the Federal Council. We charge it with being largely responsible for the unnecessary slaughter of thousands of our boys and the unnecessary prolongation of the war, and this because they hamstrung our preparedness effort. We must not also forget that it is likely that if we had been properly prepared that Germany with the sanction of Russia never would have dared to attack. Neither would Japan. The bereaved mothers, fathers, wives, and children of our dead servicemen ought never to forget this. They should denounce such leaders and withdraw from them.

And yet in spite of this crime against the nation the Federal Council wants to dictate the peace. Instead it should be tried for treason.

The third trend that we will consider is:

**III.**

**THE ADOPTION OF LITURGY, PAGEANTRY, AND OTHER PRACTICES THAT WE HAVE ALWAYS ASSOCIATED WITH PAPAL ROME**

That there must be some form and order followed in worship services is perfectly obvious. No one would want to attend services as a general thing that were all preaching, or all singing. We might though, today, with decidedly good effect, attend more meetings that were entirely spent upon our knees in supplication to God and in confession.

The proper thing is so to combine prayer, praise, and the study of God's word that we have a well rounded program, without neglecting any of these elements. All are necessary and have their proper place.

Be all this as it may, true fundamental Protestantism that can only be such by its adherence to the Fundamentals of the faith needs to be concerned over the innovations that are creeping into our worship services. Sermons which perhaps did occupy too commanding a place in the past are degenerating into fifteen or twenty-minute essays on moral or social problems, book reviews and the like.

Issued James Sermon

The writer was amazed when he first came to the Pittsburgh area to



observe in the press church notices such themes as "Jesse James" and another by the same pastor, "Chinese Checkers As A Means of Diversion."

Upon inquiry he discovered that the pastor of this Baptist Church did actually discuss the life of such a character as Jesse James and he read in the daily papers that this man at an Easter service for young people brought in a labor agitator as the speaker and instead of singing hymns at the service they sang the "International" and radical labor numbers.

#### Radical Literature Handed On.

Following the service radical literature was distributed and what wasn't taken home was thrown all over the premises. That congregations and church boards would tolerate such things is unbelievable.

What we read in the church notices in our papers and hear from members of various congregations convince us that good, wholesome, expository and doctrinal preaching upon which the sheep have always waxed fat and strong is becoming rare in the average denominational church.

#### Mechanical Prayers.

Then too the prayers that are being offered in many churches are equally as deplorable as the sermons. They are becoming more and more mechanical and stereotyped, read things with no soul or memorized high sounding things void of life and power.

Praise, likewise reflects the apostate course of the age and many of our new hymnals are conspicuous because of their lack of numbers dealing with the fact of sin and the certainty of judgment, and the need of salvation through faith in the shed blood of Christ.

An elder in a large denominational church, who happens also to be the president of a Bible school asked the writer why it was that people no longer attended the evening service and prayer meeting.

#### No Food.

The answer isn't hard to find. They simply are not getting anything. Book reviews, essays and the like have no vital message.

People as a rule do not continue attending churches in great numbers that constantly deny all the sacred truths of God's Word. They might as long as it is sensational but eventually they will reason, well if none of these things that we formerly believed are true why bother going to church?

Your modernistic churches usually have the poorest attendance.

Some time ago the writer spoke in Johnstown, a large industrial city. Ten churches with a combined membership of eleven thousand had to unite services, he was told, in order to get enough out to have summer evening services.

#### Faithful Membership.

Thank God this is not true of churches that still declare the entire counsel of God. These faithful churches, with rare exceptions, have exceedingly fine attendance considering their membership.

Actually you often can not tell the difference in attendance between an evening service and a morning service. Both are usually well attended. These people support all services, and many visitors likewise attend simply because they are not fed on husks. They really get large allopathic doses of God's word and they go away with their souls satisfied.

The thing that we are trying to make plain in all this is that the time that should be given over to the study of God's Word in the average church, and to intense prayer and acceptable praise is often taken up by a religious show, made up of liturgy, read or memorized prayers, and pageantry.

#### Power Lacking.

The more present-day Protestantism lacks spiritual power, the more she feels compelled to rely upon the things that appeal to the senses as they do in the church of Rome.

Equally as deplorable is the fact that along with this excess liturgy, form and pageantry, Protestant churches are becoming more and more like Rome in other respects.

#### Towers and Crosses.

Protestant churches must have great cathedral-like edifices in which to worship God and they divert thereby tremendous sums of money that could be used to better purpose on mission fields, home and abroad. Protestant churches in an ever increasing number must have large crosses in the pulpit before which the preacher bows when he prays, and some burn candles and have confessionals.

If you read Dr. Arno C. Gabelein's "Our Hope" for June 1940, you were no doubt, shocked to read of Protestants believing in purgatory.

Dr. Gabelein told how the pastor of the First Presbyterian Church in Hollywood, Cal., had not only denied the existence of a literal hell but taught that "The remedial and corrective sufferings in purgatory are needed to save the lost". It makes one tremble to think that we have lived to see the doctrine of purgatory declared from a Protestant pulpit.

#### Mass and Candles.

Also, we were greatly shocked sometime ago to read the account made by a Methodist pastor, the son of a very prominent Methodist editor, wherein he stated that he would be happy to have a Roman Catholic priest celebrate the mass in his church.

While in Chicago sometime ago, we were told of an Episcopal church in which they had confession, burn candles for the dead, and celebrate the mass. We checked this story with an Episcopal bishop who confirmed this account, and others as well.

The Saturday Evening Post (June 1940) had an article by Stanley High which was very significant. It tells of an interchange of pulpits all over the land between Roman Catholic priests, Protestant preachers and Jewish Rabbis.

#### Rome Swallows All.

Obviously what is taking place is not only an effort to unite all Protestant churches but eventually to unite them with Rome.

Bishop Ivan Lee Holt of the Methodist Church and also a member of the Federal Council clarifies the issue for us in the following statement. "The Protestant churches must first unite. Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a World Christian Church. That ought to come some day; and we have conferences and groups at work on plans which are influential." A step in that direction is the proposed merger of the Presbyterian Church, North, and the Episcopalian Church, plans for which are nearing the state of completion.

#### Intention Clear.

This certainly makes very clear the intentions of the Federal Council. That such a world church, or rather universal religion will come to be, and will prevail here on earth during the first half of the Great Tribulation we all know who have studied the prophecies of God's word.

#### Beliefs Renounced.

It is the last form of apostasy, which will be violently destroyed as recorded in Revelation, chapters 17 and 18, by the very political power with which it unites.

That such things as indicated above can happen in some Protestant churches reveals that these Protestant churches have not only lost their protest but they have practically renounced their belief that justification is by faith alone in the finished work of Christ on the cross.

We genuinely desire to see contradictory faiths such as are true Bible-founded Protestantism, Roman Catholicism, and Judaism get along together without hatred, persecution or infringement upon the rights of the other.

Yet we cannot but view with alarm Protestantism's recognition of these other groups, for it amounts virtually to recognizing them as ways to God and a means to salvation.

Our Lord himself said that no man could come unto the Father but by Him, and that He was the ONLY way unto eternal life.

All out of Him, He taught, were lost. Salvation, we read, is by grace through faith and not of works.

#### Working Their Way to Heaven.

Both Roman Catholicism and Judaism are Christ-dishonoring faiths whose devotees are seeking to gain eternal life through their own good works, penances, etc.

To unite with these Protestants would completely lose its distinguishing characteristics and everything virtually that she has held most dear: the Word of God as final authority in matters of faith and practice, the preeminence of the Lord Jesus, justification by faith and separation from hierarchical dominance, superstition and pagan ritual.

That leaders of the Federal Council should try to bring us to such a deplorable end isn't to be wondered at, for if these men would deny their Lord and His Word as they have done, it is no strange thing that they likewise have become traitors to the Protestant faith.

Our fourth and last trend that we shall mention is:

## IV. AN EVER INCREASING RENUNCIATION OF THE GREAT COMMISSION ON THE PART OF THE SO-CALLED EVANGELICAL CHURCH

This has already been very much involved in what has been said but perhaps it is necessary that we be more specific.

#### One Commission.

The Lord Jesus Christ, as every Bible student knows, only commissioned His church to do one thing, Matt. 28:19-20. Never once did He tell His disciples that they were to build a new world, or through education legislation and social revolution bring the Kingdom of God to pass here on earth.

Then too, we must not fail to mention that neither did He instruct them to attempt to reform society or as a church meddle in politics or to attempt setting up a new economic order.

#### New Order Attempted.

Yet these are the very things that the Federal Council of Churches and its favored spokesmen such as Dr. E. Stanley Jones, Bishop McConnell, Bishop Oxnam, and Kagawa are trying to do. This explains why sixty members of the Executive Committee of the Council (1941) were officers, members or sponsors of sixteen of some of the most radical un-American communistic organizations in the country.

#### Communists Supported.

Through these organizations various members of the Council have encouraged "sit-down strikes" and strikes in general, have defended communists in the use of force in attempting to overthrow our government, and have given every encouragement to communists as they have tempted to overthrow our capitalistic system.

They have also done everything in their power to interfere with our defense program.

It is strange though, but very significant, that these organizations never condemned Russia for rearming on such a tremendous scale nor for being the aggressor in Finland, Poland and Estonia.

Why should they?

#### The Moscow Touch.

Some of these organizations have had direct contact with Moscow and they have worked with might and main to have our nation recognize Russia and to have people believe that conditions in Russia are infinitely to be desired, above that which we have here in America.

Dr. E. Stanley Jones whom the Council used again in 1941 as its chief speaker in the so-called "National Christian Mission" has made his position very clear. At Philadelphia's Convention Hall in 1939 one reporter declared that Dr. Jones' argument was the argument of "Marxian socialism" but given "in the name of Christianity."

Over and over again in that address he denounced our present economic system, and said that it was a sin to make a profit. The system he held up was his "cooperative" system which he claims is the Kingdom of God on earth and the system which he contends, but cannot prove, Jesus taught.

#### Communists Blamed on God.

His book "Christ's Alternative to Communism" from which so many have quoted to expose him for the political agitator that he really is, says on page 224, "When the Western World was floundering in an unjust and competitive order—God reached out and put his hand on the Russian communists to produce a juster order to show a recumbent church what it had missed in its own gospel. . . I am persuaded that the Russian experiment, is going to help—and I want about to say force—Christianity to re-discover the meaning of the Kingdom of God on earth."

Frankly, this is blasphemous.

Imagine if you can the God of the Bible being responsible for the setting up of the horrible Bolshevik regime in Russia with all its murders, oppression, its godlessness, its gross immorality and its constant and violent persecution of the church? Or, imagine if you can, the Church of the Lord Jesus Christ looking to what at that time was one of the most depraved and violent governments on earth, for an example?

#### Fence Sitters.

A greater marvel still, how can men who claim to be fundamentalists consent to be on the same platform with Dr. Jones or to have anything to do with bringing him into their communities for speaking engagements?

Some have done so and they will suffer for it by losing the esteem of their fellow fundamentalists and sooner or later God's chastening hand will fall upon them. Second John, verses 9-11 is very clear on this matter.

#### Off the Track.

Now what the Federal Council and its supporters, E. Stanley Jones, Kagawa and others have been trying to do is not at all what our Lord told them to do.

In Matthew 28:18-20, Acts 1:8, and Mark 16:15, our Lord gives us our commission. This, we repeat, is the only commission He gave His church.

The Mark reference reads, "Go ye into all the world and preach the gospel to every creature." After His resurrection and just prior to His ascension the commission was repeated for the last time in Acts 1:8 "ye shall be my witnesses."

#### Who Are His Witnesses.

Being His witnesses doesn't mean that we can be radicals or revolutionists primarily concerned with the tearing down of governments and economic systems. To preach the gospel means to give forth the good news that Christ died for sinners and has satisfied every righteous demand of God's law so that it is now possible for Him to save all who will accept Christ as their Saviour.

This true kind of gospel preaching is the very thing that the Council's leaders and modernists have notoriously failed to follow:

Preaching the gospel of the shed blood of Christ for the sins of men has become distasteful to modernists for they no longer believe it.

Their gospel is the social gospel, world revolution if you will. They think that the true gospel as given in the Bible is too slow to effect the changes in government and economics they wish to bring about because it deals with men one by one and never advocates the Christian engaging in world revolution, the goal of communism.

#### Revolution Not Salvation.

Their idea is that through legislation, social and economic revolution they can effect changes almost over night that will affect the population as a mass and bring to pass their communistic order which they have the effrontery to call the Kingdom of God on earth.

Of course they are not trying to save souls from a sinner's hell and have no concern over the future.

The majority of them most likely are not believers in a future life of any kind. They are crass materialists interested in the present moment.

#### Not God's Purpose.

We point out again that such efforts are contrary to God's revealed purpose, or program for this age as given in Acts 13:13-14, where we are told that He is visiting the Gentiles to take out a people for His name. These folks have long since separated themselves from God's program.

Nowhere, perhaps, is this social gospel drift more conspicuous than on the mission fields.

#### Mission Money Misused.

Millions of dollars that have been contributed by well meaning church members to the support of denominational missions have undoubtedly not been used as God and the donors intended. Instead of being used to evangelize the heathen they have been used to educate them or to improve their earthly environment.

Examples of what these groups are doing in the name of missions is deplorable.

We all know about the great buildings, establishments, schools and colleges which were built abroad, many of which have recently gone up in smoke.

That education is desirable especially for natives who are led into Christian service we admit but we can't see this thing of putting the chief emphasis upon education. If some missions were ever to discontinue their secular educational institutions they would have very little if anything left.

#### Agricultural Missionaries.

Then too, we hear stories about missionaries spending their time teaching the natives how to raise hogs or better crops.

Last November we had a Mission Rally in our church and representatives of the great faith missions were present to tell how the Lord had

blessed them in leading the people on their fields to Christ.

#### Bulls and Nursery Rhymes.

At the same time the denomination of which the writer was once a member, the United Presbyterian, had a missionary meeting elsewhere in the city and the papers reported that the woman who spoke gave a very enlightening message on "Improved Cattle Breeding in Egypt."

Her church maintains a \$10,000 Jersey Bull in Egypt for this purpose. But what a travesty all this is on missions.

Equally so was the story we heard first hand from a missionary from India under the same board who told how she and several others had worked and prayed until they had at last gloriously succeeded in raising three thousand dollars to have certain nursery rhymes translated into a Hindu dialect.

#### No Souls Saved?

Then we heard a professor from a U. P. seminary in Egypt speak twice and never once did he say a single thing about souls being saved. Instead he told how many more miles of telephone lines they had in the country, how many more automobiles and how many more miles of paved roads and how much they had reduced illiteracy, etc., etc., and how much more of this thing there yet remained to be done, all in the name of Missions.

But the saddest tale of all is the one we now relate. We had a returned Ethiopian missionary in our pulpit last fall who told of a shocking experience in Cairo.

On the way home from Ethiopia he returned by way of Egypt and while in Cairo went to visit the large girls' school the United Presbyterian Church maintains there.

He told us from the pulpit how he admired the grounds and the buildings, also of his unbelievable experience with the superintendent. After having seen the place he said that he would like to ask a question.

He wanted to know if they too had as much trouble in that school leading Mohamendan girls to accept Christ as they had had in Ethiopia.

#### Not Even Wanted.

The superintendent in reply said, "This may shock you, but really we do not want many of our girls to accept Christ. You must remember that this is a Mohammedan country and government and if many of our girls accepted Christ we would get into trouble with the government."

We appreciate such frankness but isn't this one of the most deplorable admissions of unfaithfulness to the Lord Jesus Christ of which you have ever heard? Have such people, we ask, any right to call themselves missionaries?

The United Presbyterian Church in the past was most conservative, had a great testimony and produced great leaders. It is a great pity that her present testimony is being marred by a very subtle infiltration of modernism, and that she is slowly going the way of the others. Recent matters which have greatly concerned the small but faithful remnant in that church has been the repeated refusal of General Assemblies to

separate the denomination from the notorious Federal Council of Churches; the election of Dr. Wm. Lloyd Innes, an Auburn Affirmationist, and a director of Union Seminary, as president of one of her colleges; the proclamation of Dr. Galbraith, president of Westminster College that he could pray to the Virgin Mary, to the Saints, and for the dead, and mean every word of it; and the growing prevalence of cigarette-smoking and worldliness among her ministry, especially some in high places.

Such deplorable examples as these mentioned above could be multiplied many times over.

#### God's Blessing Withheld.

Here, we believe, is the main reason why many denominational mission works have suffered from great deficits in their budgets and have had to resort to one retrenchment after another. God has been withholding His blessing and support because they were not doing the work He had sent them there to do. Any work that is true to the Lord and in keeping with His command, never fails of support no matter how great the depression may be in the world.

What is of the Lord is never forsaken by Him. At the same time that all these great deficits and retrenchments have been taking place in denominational missions God has in a most marvelous way been blessing, and using, and supplying the needs of faith missions.

#### Faith Missions Advance.

Regardless of prevailing world wide depression they have continued to steadily advance. During the very worst years of the depression one faith mission alone, the China Inland Mission sent out some two hundred new missionaries.

#### None True To The Word Called Home.

We have made quite a few inquiries, but we have been utterly unable to find a single faith mission group that had to recall missionaries during the depression because of a lack of funds. The reason why the Lord has blessed these faith groups so remarkably is because they have been in His will and have been faithfully carrying out the only commission He ever gave the church to perform and that was as we have said, to be witnesses of His saving grace as it is in Christ Jesus our Lord, by every thing that the church in the main today is not doing, and doing only so.

One concluding word:

It is possible that for some, such things as we have mentioned would have a very depressing effect for they certainly reveal the failure of the church to be true to the task which the Lord gave it to do.

#### No Cause For Gloom.

But really there is no cause for gloom, for even though we do deplore these sad conditions and do not by any means rejoice over them we are not unduly depressed for the word of God has led us to expect such things.

In the very text which we read as our Scripture lesson, Paul led of the Spirit clearly states in verse three that the return of the Lord to

earth could not take place "except there came a falling away first." That such a falling away is taking place we have indicated. Elsewhere he said that, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:1.

Again—in verses ten and twelve it is indicated that because men shall not receive the truth God would permit them to go into still worse delusion, because they "believed not the truth," but "had pleasure" as many modern apostates have, "in apostasy." (Lit. Trans.)

God has always dealt in this manner with those who reject His truth, as can be seen in Romans, chapter one, nine and ten.

#### Soon Return Seen.

We who rejoice in the "blessed hope" of our Lord's soon return are rejoicing, not because we are happy to see so many go into apostasy, but because these very apostate conditions promise His soon return.

Hence we look beyond the wretchedness and shame that exists in the organized Christian Church to that glorious day when He will return to set right all things that are wrong here on earth. May that day be soon, is our prayer.

### V. WHAT SHALL THE GODLY DO?

This is a question that every true servant of the Lord Jesus Christ in the denominations is going to be compelled to face. It simply can't be avoided. They have a very acute problem on their hands, the solution of which is going to demand much spiritual courage and insight and a willingness to be wholly yielded to the Lord in the matter. They dare no longer drift with the tide as many have been doing. They must do something about the apostasy in their respective groups and do it soon. It is later than they think.

They can for instance definitely line up with the faithful remnant that remains and raise a real protest. They might in some instances accomplish something truly worth while although frankly in the light of what we have said above we have our doubts. But for the folks who contend that the ship shouldn't be given up to the pirates who are trying to take it over without a struggle, this is the thing to do. However, if they do rise up to protest and to take a definite stand against the apostate trends they must expect trouble, they must expect to be called hard names and they must expect division. So many are so fearful that they might be devoured that they pussyfoot and the enemy takes over without opposition. God's word, we must remember, has always caused division and always will and such divisions are most desirable after all. Unless there is division nothing worth while can be accomplished.

It is our opinion that the ones who have acted on II Corinthians, 6:14-7:1, and have "come out" of apostate groups have done the proper

thing, and the thing that will have to be ultimately done in the majority of instances anyway. We have observed that the majority of folks who have remained in groups going into apostasy and have been faithful in raising a constant protest against the Federal Council, the modernism in the schools and literature and the prevalence of the social gospel have either had things made so hot for them that they withdrew on their own accord or they were actually expelled from their denomination.

Also we must not forget that the Bible makes it very clear that there is no remedy for apostasy. Apostasy awaits divine judgment, and according to Hebrews 6:14, it is "impossible" to renew apostates unto repentance. No apostate church in all the world's history has ever come back. God has invariably raised up new churches and new movements to carry on His work.

Hence, in the last ten or fifteen years, we have been witnessing the exodus of thousands of God's people from denominations going into apostasy. They have gone out to establish independent churches in the main such as The Independent Fundamental Churches of America, The General Association of Regular Baptists, the Ohio Independent Baptists, etc., etc. Then too, local, unaffiliated independent churches have been established and in a few instances we have seen the establishment of new denominations, i.e., The Bible Presbyterians and the Bible Protestants. But all have withdrawn because of the prevailing apostasy and formed these new groups. God is in the movement and his blessing has been upon it in a most marvelous way. Dean Gray of Moody Bible Institute called it the 20th Century reformation, and indeed in every way it is comparable to that great work, and is God's way of maintaining a faithful testimony in these dark days of apostasy.

(Extra copies of the above may be had by writing to

I. F. C. A. HEADQUARTERS  
343 S. Dearborn St., Chicago 4, Ill.)

100-50364-14

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## WHAT IS THE I. F. C. A.

000

The Independent Fundamental Churches of America, Inc. was organized in June 1930, and from a small beginning, has steadily grown until its membership numbers over eleven hundred pastors, evangelists, missionaries, etc., representing over six hundred churches.

The I. F. C. A. is increasingly having an important part in National affairs, having supplied and endorsed a number of ministers from our ranks for the Chaplaincy of the Army and Navy. Joining with a number of other thoroughly Fundamental Christian bodies, we are a constituent member of the American Council of Christian Churches.

The I. F. C. A. is not a denomination, but is a Christian Fellowship of Independent Fundamental Churches and Ministers of the United States and Canada. Aware of the growing apostasy of our day, we are banded together to "earnestly contend for the faith which was once for all delivered unto the saints," and to make Christ known to the ends of the earth.

The annual dues are \$3.00, which includes a year's subscription to "The Voice," a monthly magazine, which features sermons, articles, Bible studies and news of the Independent Fundamental Churches of America.

For further information, kindly address

I. F. C. A. HEADQUARTERS

343 S. Dearborn Street

Chicago 4, Illinois

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# *What Is Wrong With* *the* *Federal Council*



by

W. O. Garman

Vice President: Independent  
Fundamental Churches of America

Secretary: American Council of Christian Churches

January 16, 1947

[Redacted]

Dear [Redacted]

Your letter dated December 30, 1946, enclosing two pamphlets has been received. Both your letter and the pamphlets have been carefully reviewed and I assure you that they will receive appropriate consideration.

In reply to your inquiry, however, I must advise you that information contained in the files of the FBI is confidential under a strict policy of the Department of Justice. I am sure you will appreciate the necessity of such a policy and realize that within its limitations, I cannot answer your question. However, I wish to point out also that my declining to answer your question should not be considered to indicate by inference that this Bureau either has or has not derogatory information of the matter suggested.

Sincerely yours,

John Edgar Hoover  
Director

JNA/dm

REC-11

100-50869-14

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8-27-82 BY SP-5 [Signature]

COMMUNICATIONS SECTION  
MAILED  
JAN 16 1947 P.M.

- Mr. Tolson
- Mr. E. A. Tamm
- Mr. Clegg
- Mr. Glavin
- Mr. Ladd
- Mr. Nichols
- Mr. Rosen
- Mr. Tracy
- Mr. Carson
- Mr. Egan
- Mr. Gurnea
- Mr. Harbo
- Mr. Hendon
- Mr. Pennington
- Mr. Quinn Tamm
- Mr. Nease
- Miss Gandy

53 JAN 24 1947

[Handwritten signatures and initials]

Dear Mr. Hooker: - after reading about Chas. P. Tift being elected to Bishop Oknam's place on Federal Council & what they seem to do & what Tift stands for, his near communist views & Marxist ideology which the Federal Council stands for and are offering to the Christians of America in the name of the Kingdom of God, it seems it is enough to make up the people of U.S. at the meeting of Federal Council in Seattle Dec 6th, they tried to bar the press, in reading Christian Beacon" all this work is covered, in the plans are being bought land, Communist Churches & City churches as well will have nothing to say as to their

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JAN 26 1947

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*[Handwritten signature]*



governed government, you  
can not even hold a revival  
with out asking Federal Council.  
Oxnam now steps out of  
President of Federal Council  
to become Pres of World  
Council, are we going to  
let this communis outfit  
of men get so strong they  
will take us over, the Seattle  
affair was so successful that  
in April they will hold another  
meeting in Philadelphia  
I have so much literature  
on this that I know it is true  
Oxnam alone is enough  
when he favored the "Abolition  
of the Dies Committee" &  
now I am afraid Toft is no  
better, he is potentian &  
is a bit - there something you  
can do about this, I see most  
of the ministers are afraid  
of their jobs & pay to take very

much at all but the Bible tells us there will be time we will have to worship in our homes & if this council is not refed in the bud that is where we will land this is a free country & we don't need any Prussian ideas here, O'Name was barred from Tennessee Teachers meeting some time ago so he did not get to speak now, right now Federal Council tells ministers what they <sup>can</sup> preach on certain Sunday - This is more important than who we have for Pres. I have heard from Ref Curtis & I also write Fuller Lewis Jr and I am writing Wherry I belong to club here who study this & we just about know what is going on & what is back of

his: what in the future  
but what can we do, a %  
of all money in church goes  
into Federal Council to  
help keep religion of the air.  
I have been out getting signers  
to send to Dr Gilbert in Washington  
D.C. & then to congress trying  
to keep religion on air as you  
can see how much I think  
of them, I know you cannot  
answer my letters or in  
any way committ yourself  
Surely there is something  
doing if Federal Council  
ever tries to take Chas E. Fuller  
off the air. I am in favor  
sending such men as O'neave  
and few others Roy L. Smith  
ed. la. & Chubbair Ad. or. cal.  
Fredic & Fack to Russia where  
they can put in to practice the  
things they stand for in U. S.A.

b7c

[REDACTED]

I have your statement to  
President address  
and when he spoke of the  
Federal Rights of the  
people, I just wonder  
what about the religious  
right of the people &  
religious freedom  
in U. S. A. The Federal  
Council does not  
intend for us to have  
it. They call their  
way of "The Christian Way  
of life" which they have  
just lately discovered  
to cover up their communist  
performance

C O P Y

ALL INFORMATION CONTAINED  
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DATE 8-27-90 BY SP-5 [signature]

b7C

[redacted] Jan. 8th, 1947

Dear Mr. Hoover: - After reading about Chas. P. Taft being elected to Bishop Oxnam's place on Federal Council & what they plan to do & what Taft stands for, his near Communist news (?) & Marxian ideology which the Federal Council stands for and are offering to the Christians of America in the name of the Kingdom of God, it seems it is enough to make up the people of U.S. if the meeting of Federal Council in Seattle, Dec. 6th, they tried to bar the priest (?), in reading "Christian Beacon" all this work is being done under cover, In Dec. 26th number the plans are laid for buying land, country churches & city churches as well will have nothing to say as to their church government. You can not even hold a revival with out asking Federal Council. Oxnam now steps out of President of Federal Council to become Pres of World Council, are we going to let this Communist outfit of men get so strong they will take us over, the Seattle affair was so successful that in April they will hold another meeting in Philadelphia I have so much literature in this that I know it is true Oxnam alone is enough when he favored the "Abolition of the Dies Committee" & now I am afraid Taft is no better, he is politician & isant there something you can do about this, I see most of the ministers are afraid of their jobs & pay to take very much of a stand; but the Bible tells us there will be time we will have to worship in our homes & if this counsel is not nipped in the bud that is where we will land this is a free country & we dont need any Russian ideas here. Oxnam was barred from Tennessee Teachers meeting sometime ago so he did not get to speak there. Right now Federal Council tells ministers what they can preach in certian Sundays This is more important - than who we have for Pres. I have heard from Rep. Curtis & I also wrote Fulton Lewis, Jr. and I am writing Wherry I belong to Club here who study this & we just about know what is going on & what is back of this & what is in the future but what can we do, a % of all money in church goes into Federal Council to help keep religion off the air I have been one getting signers to send to Dr. Gilbert in Washington D.C. & there to congress trying to keep religion on air so you can see how much I think of them. I know you cannot answer my letters or in any way committ yourself. Surely there will be something doing if Federal Council ever tries to take Chas. E. Fuller off the air. I am in favor sending such men as Oxnam an few others Roy L. Smith, editor of Christian Editorial (?) Fosdick back to Russia where they can put in to practice the things they stand for in U.S.A.

b7C

[redacted] (or [redacted] ?)

I have just listened to President address and when he spoke of the Federal Rights of the people, I just wodder what about the religious right of the people & religious freedom in U.S.A. The Federal Council does not intend for us to have it. They call their way of "The Christian Way of life" which they have just lately discovered to cover up their Communist performances.

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January 16, 1947

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b7c

[Redacted]

EX-11

Dear [Redacted]

This is to acknowledge receipt of your communication dated January 8, 1947. Your interest in writing to me in this regard is appreciated.

Should you secure any additional data which you deem to be of interest to the Federal Bureau of Investigation, please feel free to communicate with the Special Agent in Charge of our Omaha Office located at 629 First National Bank Building, Omaha 2, Nebraska.

Sincerely yours,

John Edgar Hoover  
Director

CC - Omaha  
with copies of incoming

(JNA) JPC:MAB

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DATE 8-27-88 BY SP-5 BSH/MLC

COMMUNICATIONS SECTION  
MAILED 12  
★ JAN 18 1947 P.M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

- Mr. Tolson \_\_\_\_\_
- Mr. E. A. Tamm \_\_\_\_\_
- Mr. Clegg \_\_\_\_\_
- Mr. Glavin \_\_\_\_\_
- Mr. Ladd \_\_\_\_\_
- Mr. Nichols \_\_\_\_\_
- Mr. Rosen \_\_\_\_\_
- Mr. Tracy \_\_\_\_\_
- Mr. Carson \_\_\_\_\_
- Mr. Egan \_\_\_\_\_
- Mr. Gurnea \_\_\_\_\_
- Mr. Harbo \_\_\_\_\_
- Mr. Hendon \_\_\_\_\_
- Mr. Pennington \_\_\_\_\_
- Mr. Quinn Tamm \_\_\_\_\_
- Mr. Nease \_\_\_\_\_
- Miss Gandy \_\_\_\_\_

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REV. CAMERON P. HALL  
FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.,

87774

February 11, 1947,

According to Rev. O. M. Walton, Executive Secretary of the Pittsburgh Council of Churches of Allegheny County, Dr. Hall was with the Board of Christian Education of the Presbyterian Church, Witherspoon Building, Philadelphia, for several years. He said he has now resigned from the Presbyterian Board and taken up an active job with the Federal Council of the Churches of Christ in America. His job on the Federal Council is that of Secretary of Social Education. That Hall felt he could cover more ground and do a better and more effective work with the Federal Council than with the Presbytery, according to Walton who says he knows Hall well.

Dr. Gully, Professor of Hebrew at Western Theological Seminary, W. S. said that Dr. Hall was a very bright man, highly trained in social education, had been on the Staff of the Presbytery down at Philadelphia and was now with the Federal Council. That he was an ordained minister; at first he thought he was just a professor of economics. He said he was regarded as highly proficient for his work.

Rev. Walton said that most of his time this morning was taken up with making arrangements to hear Pastor Niemoller when he speaks from the pulpit of the First Presbyterian Church in a community-wide service sponsored by the Council of Churches this evening; that arrangements for seating 5,000 persons had been made through the full use of the buildings of Trinity Cathedral and the Smithfield Evangelical Protestant Church, and he was sorry he kept me waiting.

Referring to the coming conference of the Federal Council here, Rev. Walton stressed again that it would be a working council rather than a talking conference and said of the ten that he, Walton, was sponsoring as delegates, locally, eight of

91 follows

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~~Mr. Baer~~ Auditor for the CIO, Conn.

Pittsburgh, Pa.

~~Mr. Frank Russarello~~, U.M.W. Dist. #5 Leader sponsored by the Presbyterian Church.

~~Edgar Flood~~ Colored, Secy. of the Urban League.

8775

~~Mr. Cunningham~~

~~Mr. Stolty~~

~~Mr. Sittenbaucht~~, National Metal Products Co.

~~Mr. Hall~~, Edgewater Steel

~~Mr. Sigafos~~

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

DR. JOHN G. RAMSEY

857982

MILITANT TRUTH  
JANUARY 1947.

The Chicago Tribune (Oct. 18th) in an editorial entitled "Pious Demagogues," replied to this manifesto: "There are sections in this manifesto which are not so much stupid as vicious. For example, it is asserted that organized co-operation of the functional group must be substituted for the rule of competition. The late Duce might have cited that as the charter for his corporative state. Stalin unquestionably would declare that his barbarian tyranny is built upon those specifications. Hitler could have accepted them without the addition of a comma. If the events of the last twenty years have not taught the cruelty, the savage intolerance, the gross irreligion, and the wars that are implicit in this formula they haven't taught anything."

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FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

DR. JOHN G. RAMSEY

MILITANT TRUTH  
JANUARY 1947

The Arkansas Gazette, Little Rock, Arkansas, for September 22nd, reports Mr. Ramsey's activity in that city under the caption "Seeks Church and CIO Cooperation." The report in the paper says concerning Mr. Ramsey, "here to address the Greater Little Rock Ministerial Alliance at the YMCA tomorrow, Mr. Ramsey describes his two-fold duties in the CIO invasion into 12 Southern states as the formation of religion-labor fellowship groups in every community. He declared "the church and CIO must cooperate. The CIO feels that the Church should also help unions develop the right type of leadership. It feels that the church and the CIO should cooperate closely in the fight for a more abundant life."

While Mr. Ramsey, representing the Federal Council and also the CIO in official capacities, was in Arkansas he made it a point to call upon ministers individually.

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RCB  
62 MAR 6 1947

FEDERAL COUNCIL OF CHURCHES OF CHRISTIAN AMERICA

MR. JOHN G. RAMSEY

MILITANT TRUTH  
JANUARY 1947

ALL INFORMATION CONTAINED  
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DATE 8-27-80 BY SP-5 RJA/uc

The Rev. Ben M. Bogard, editor of the Orthodox Baptist Searchlight, reports as follows: "The Federal Council of Churches is fostering the Communist organization known as the CIO. I had heard as much but recently I had positive proof as I faced the Federal Council's organizer and had a long talk with him.

RAMSEY MEETS A GOSPEL  
PREACHER

"No doubt the Council has other organizers in the field, but I do not know of more than Mr. Ramsey, of Atlanta, Ga., first came to me and later came to my home. He introduced himself as being a representative of the Federal Council of Churches sent out by the organization in the interest of the CIO and he openly stated that he was seeking to organize the South. He confessed that the CIO had made very little progress in the South, but he thought that when the people come to understand the organization they will go into it and he assured me that it was a very spiritual and religious organization.

"I asked him, 'SINCE WHEN DID THE CIO GET RELIGIOUS?' That question rather stumped him, but he was very resourceful and endeavored to show me that since such great leaders in religion as Harry Emerson Fosdick, Stanley Jones and others, and that most important of all the great organization, the Federal Council of Churches, endorsed the CIO, it must be a religious and highly spiritual organization."

Dr. Bogard's statement may be seen in the October 28th issue of the Orthodox Baptist Searchlight.

October 16th, New York City, there was released a statement signed by 122 religious leaders entitled "Economic Justice." The first signer was Bishop C. Bromley Oxnam, president of the Federal Council. Another signer was John Ramsey, Atlanta, Ga., Community Relations Representative, Congress of Industrial Organizations; another signer is the Rev. Cameron P. Hall, New York City, co-secretary Industrial Relations Division, Federal Council of the Churches of Christ in America." The statement signed is a Communist manifesto. Our entire free society is attacked. We are told, "Organized co-operation of the functional economic groups among themselves and with the Government must be substituted for the rule of competition." Again we are told, "Economic life is meant to be an organized and democratic partnership for the general welfare rather than a competitive struggle. . . ."

62 MAR 6 1947

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Accordingly, the industries, agriculture, and the professions must voluntarily enter into an organized system of co-operation among themselves and with the Government to establish a rational and moral economic order."

DEMAND FOR  
"NEW SOCIAL ORDER"

There is no such thing as "must" and "co-operate." The "must" is the tyrant; the "co-operation" is the freedom. But this is a demand for a new order rather than the one of freedom. There is no substitute for freedom. It is our freedom they are determined to take away from us.

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

DR. JOHN G. RAMSEY

MILITANT TRUTH  
JANUARY 1947

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SOUTHERN CHRISTIANS BETRAYED  
BY CIO-RED-FEDERAL COUNCIL  
by  
REV. CARL MCINTIRE

The Christian people of the South are being deceived, sold down the river in one of the grandest swindles of all times. The Federal Council of Churches of Christ in America, to which many of the Christian people in the South belong, their denominations being in it, is actually providing "front" and furnishing the spearhead for the drive of the CIO-PAC into the South. The same strife, destruction of property, insensible, prolonged strikes, intimidations of the consciences of men, which are now taking place in the Northern and Eastern sections of the country are to be imported into your beloved Southland.

This alliance of the CIO with the Federal Council may be seen in the close working relationship of the two in its Southward march.

Mr. John G. Ramsey, virtually a Communist, has set up headquarters in Atlanta, Ga., as "The community relations director for the Southern organizing campaign of the Congress of Industrial Organizations." Dr. Ramsey at the same time is an official in the Federal Council of Churches, vice-chairman of the Industrial Division of the Federal Council.

I heard Mr. Ramsey speak before the Federal Council's biennial session in Pittsburgh in 1944 in which he declared that the CIO and the Federal Council alone had "the social vision."

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Federal Council of *Christ in America*  
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DATE 8-27-50 BY Sp-5 *[Signature]*

Pittsburgh, Pa.,  
February 8, 1947.

Organized by Radicals about 1932 to propagandize "the new social order" (Communism-Socialism) within Jewish, Catholic and Protestant Churches.

Its Bulletin "Economic Justice" carries plain revolutionary propaganda; the November 1932 issue (the first) printed a cartoon of Jesus by Art Young, the new mass Communist cartoonist.

The January 1933 issue said of this cartoon "The cut has been in demand by the churches and is still available," "The Editors". The January issue printed a typical Atheist Soviet cartoon ridiculing Christianity, representing Christ, unburdened, leading ahead workers with bowed backs crushed beneath the weight of a huge cross, while these workers are also harnessed to, and pulling "Capitalism" represented as always by the Soviets as a fat man with a plug hat. The cartoon is a plea to throw off "Capitalism", the cross and the leadership of Christ.

It prints propaganda such as that of Communist Robert ~~Whitaker~~ of Los Angeles, one of its correspondents and national committeemen who says in the same issue; "It is no longer a question of the need of a revolution; the question is as to the method of bringing the revolution to pass. . . In this conclusion I have very definitely come, that there is little hope of making any considerable change in the psychology of the masses except as the sequence of radical social action outside of respectable ranks; that the work of revolt will have to be carried through in two sections, the first of these, the long-suffering and no longer quiescent disinherited and unemployed, who will respond to their desperation rather than to any well digested education, the second, a trained and disciplined group who will know how to function in a Lenin-leadership when the hour of opportunity comes. Consequently our concern is to build the understanding leadership for the crisis from those who need no longer the milk of infantile adaptations to their timidities and polite prejudices but are ready to talk business and digest the strong meat of direct revolutionary preparation."

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The April 1933 issue carries the following horrifying announcement, "A new religious Brotherhood is in process of formation. The method which it intends to employ toward the accomplishment of its purpose is designed to fill two long felt wants in the radical movement and in the religious field. Robert ~~Warner~~, the Brother Secretary of the Order, expresses its function; 'We place ourselves under the vows of poverty and obedience, plus a rule of life entailing purity—but not necessarily celibacy. Being a disciplined group, willing and anxious to enter into industrial disputes to take the posts of danger, we feel that there we can be of great benefit, since we will not feel the terror of the black list, the lock out, or other means of capitalist economic terrorization. Likewise in areas of class warfare we feel that the innate reverence of the average policeman for the religious habit will protect our own heads from his blows, and so, if we place ourselves in the place of greatest danger, we can also by that very act, protect the workers. On the other hand, we know many liberal and radical priests and ministers who are prevented from themselves preaching the 'social gospel' in understandable and plain terms for fear of losing their jobs; but who would not hesitate to permit an outside preacher to do so, rather would jump at the opportunity....Address inquiries or send contributions to Robert ~~Warner~~, Brother Secretary, 27 Winthrop House, St. John's Road, Mass.'" The

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slogan of this issue was, "Urge Recognition of Russia."

Says the January issue: "We are glad to announce that Dr. Willard ~~E.~~ Uphaus has joined the staff of the foundation on a part time basis.... Another addition to the staff is Arnold Johnson, recent graduate of Union Theological Seminary, who was in jail in Harlan, Kentucky, for a number of weeks on a charge of criminal syndicalism. Arnold Johnson will specialize in organizing the unemployed into Unemployed Citizens Leagues and for the purpose of making hunger marches and other demonstrations to dramatize the economic crisis. He is now working in Ohio." "Communism Is the Way" by James W. Ford, colored Communist, Vice President candidate (running mate of Wm. Z. Foster) in 1932, appeared in the May-June issue.

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Excerpts from the address of the pro-Soviet "Brain Trustee," Rex Guy Tugwell, delivered before the American Economic Association, 1932 and entitled "The Principle of Planning and the Institution of Laissez Faire," appeared in the January 1933 issue. To quote: "Planning will necessarily become a function of the federal government; either that or the planning agency will supersede that government, which is why, of course, such a scheme will eventually be assimilated to the state rather than possess some of its powers without its responsibilities. Business will logically be required to disappear. This is not an overstatement for the sake of emphasis; it is literally meant. The essence of business is its free venture for profits in an unregulated economy. Planning implies guidance of capital uses. . . . adjustment of production to consumption. . . . the insurance of adequate buying capacity. . . . New industries will not just happen as the automobile industry did; they will have to be foreseen, to be argued for, or seem probably desirable features of the whole economy before they can be entered upon. . . . There is no denying that the contemporary situation in the United States has explosive possibilities. The future is becoming visible in Russia; the present is bitterly in contrast; politicians, theorists and vested interests seem to conspire ideally for the provocation to violence of a long patient people. No one can pretend to know how the release of this pressure is likely to come. Perhaps our statesmen will give way or be more or less gently removed from duty; perhaps our constitutions and statutes will be revised; perhaps our vested interests will submit to control without too violent resistance. It is difficult to believe that any of these will happen; it seems just as incredible that we may have a revolution. Yet the new kind of economic machinery we have in prospect cannot function in our present economy. The contemporary situation is one in which all the choices are hard; yet one of them has to be made." (Tugwell is now Asst. "Commissar" of Agriculture and leader of Roosevelt's Brain Trust.)

Lists of Red books which will be loaned to members for merely the cost of return postage are sent out. Rabbi Edw. L. Israel, Father John ~~A.~~ Ryan and Rev. E. Little are the "Book Editors" and list for such distribution: "The Little Brain Library" (Communist); "Toward Soviet America" by Wm. Z. Foster (Moscow's U.S. Communist Party leader); "The Soviets Conquer Wheat" by Anna Louise Strong, Communist editor of the Communist Moscow Daily News, a paper which, along with other Red periodicals, is also distributed by this book service; "The Necessity of Communism" by Middleton Murray; "The Road to Plenty" by Foster and Catchings; and other radical literature. How self-styled Christians expect to sow with atheist Communist enemies of Christianity and reap with Jesus Christ is hard to understand. The annual conference of the foundation was held July 21, 1933 at Jane Adams' Hull

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SUNDAY SCHOOL LITERATURE OF FEDERAL  
COUNCIL DENOMINATIONS TEACHING  
REVOLUTIONARY MARXIAN IDEOLOGIES.

87785

by  
Rev. Carl McIntire

The Federal Council is so committed to its program of bringing in its "Kingdom of God" as the new collectivist social order, in which the means and instruments of production will no longer be in private hands but in the hands of all for the good of all, that it has injected these Marxian ideas into the literature of the various denominations affiliated with it. There is a conspiracy on to use the churches to help bring about land of freedom must become a revolution "by consent". Our land of control. Our land of opportunity must become a land of slaves serving the economic plan. The Federal Council has issued a booklet bearing its imprimatur, written by one of its secretaries, James [?], entitled "Churches and Social Action, How and Why." On page 6 Mr. [?] writes, "Certain it is that successful social action will not be accomplished unless the church, as well as other agencies, sets itself to the task with new courage and greater knowledge, programs and adopts methods consciously planned to bring about such res

RECORDED  
PLANNED PRO-COMMUNIST PROGRAM

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It is the "consciously planned" program of these near-Communist church leaders that is now being put into effect throughout the churches that belong to the Federal Council. The Federal Council's Social Creed, for instance, which calls for the social control of all the economic processes for the common good, a creed which can be found word for word in the constitution of the Soviet Union, has also been adopted in official pronouncements of the Northern Presbyterian, the Methodist, the Northern Baptist, the Congregational, and other churches affiliated with the Federal Council. For instance, the Northern Presbyterian Church, after declaring that it stood for controlling "the economic processes which operate for the common good," went further and said that the Board of National Missions and the Board of Christian Education be directed to incorporate a study of social and industrial relations in the schools and colleges under their respective jurisdictions where it is not now done." After the church embraces this near-Communist philosophy, then it instructs its Board of Christian Education to carry it out and give it to the young people. What is actually happening now is that good Christian Americans are sending their boys and girls to Sunday schools and having them taught in the name of Christianity ideas which are nothing more than Marxian attacks made upon society in a very bold manner.

For instance, the Adult Student, March, 1946, official quarterly of the Methodist Church, would have us abandon our present free society. March 24th, entitled the "Road Ahead", has in it the following: "The individualism which Thomas Jefferson proclaimed is the great good of our society. That Jefferson held that the least governed liberty was the great good and was to be interfered with the liberty of others." "The liberty has given to us in our land."

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Have the Methodist leaders forgotten that Thomas Jefferson was the author of the Declaration of Independence and that before Jefferson's ideas are gone the Constitution must go? But they do more than tell us it is gone. They tell us that our free society is an un-Christian system.

#### ADVOCATE MARXIAN COLLECTIVISM

87786

In the lesson for March 31, 1946, "My Task Now," we are told, "It is almost equally clear that a system in which the main motive of work is completion for selfish gain, regardless of public service rendered, is likewise less than Christian (p.35).

Actually the Bible in its view of the individual and his responsibilities to God has given us our free order, with its property rights founded upon the command, "Thou shalt not steal," the rights of competition and the profit motive inherent in the whole system, in order that a man might be a faithful steward of the living God.

For the Methodist Church to teach the boys and girls that our present free system with its competition is less than Christian, to teach us that Thomas Jefferson's view of liberty as written in the Constitution of the United States is gone, betrays everything that the Bible-believing Christian and American-loving patriot rejoices in.

But we are further told, "This competitive individualism has already undergone drastic modification in all lands where it has existed. Indeed, an increasing number of informed observers are convinced that it is now impossible to return to the old days or even to retain permanently what is left of capitalism (pp. 36,37).

#### TRAINING LEADERS FOR THE RED REVOLUTION

Capitalism gone? They would like to see it go. And they would encourage boys and girls to become leaders in the revolution. We are told later on in some page, "The man of faith will be concerned with creating an economic order in which all may share in the goods which all work to produce. With this principle we will study through each problem as it arises and take his stand accordingly.

This is the Marxian principle and the young people are asked to accept it as a Christian doctrine and then to fight for it in their social decisions. Thousands of dollars given to promote the Christian faith have gone to pay for such socialistic, anti-Communist propaganda to be taught in our Sunday schools. The literature abounds with it. The new social order is offered to us in the name of "I am my brother's keeper." We must have "a more organic notion" of the social order and the so-called universal and unbiblical doctrine of the universal brotherhood of man is the basis of collectivism.

The Adult Student for October, 1946, closes, pages 63, 64, with a section on "widening horizons" by Gilbert S. Cox. A paragraph entitled, "Our Economic Life" raises the question about depression and full employment, which is, of course, the main note and the Communist line in America. We read, "If these phenomena are the results of the nature of our economic structures, has the time come for a fundamental change?" Instead of the Sunday schools telling us that we should have a change in our free society, it should be explained to us that we should hold on to our free society and refute the false notions of freedom. Certainly, we want to avoid depressions if possible, but we would rather have a hundred depressions and still have free men, free to serve God and free from the iron grasp of the socialist

But we are told, "Again we agree that the risks of those engaged in the industrial processes, the uncertainties of employment, and the health and education of the families should be borne by all of society." Indeed, we do not agree to such a proposition. This is the Herrian dogma. If all society is to bear the risk that every man takes, society will completely demoralize. Initiative, responsibility, thrift, and all that goes with the development of a sturdy character will be vaporized, and if all of society is responsible for the health of the family, then we have socialized medicine. This is tragic.

The article then attacks the profit motive, which is the very heart of our free society, and concludes by quoting a resolution of the Federal Council of Churches for 1946 in which it says: "The extension of democracy into economic as well as political life will be the most effective method of creating enthusiasm for democracy. The churches should encourage all expressions of economic and industrial democracy, including labor unions, employers' associations, farm organizations and consumers' co-operatives." Here is a complete sell-out to communism. The kind of democracy spoken of here is the kind that Stalin refers to when he calls his system democratic. And yet the Federal Council's resolution quoted in the Methodist Sunday School quarterly says that the way to create enthusiasm for democracy is to create these economic controls.

CHRISTIANS BEING DUPED

The seriousness of this situation cannot possibly be overemphasized. The Christian people of America are being intrigued, duped. Many of them hear it, many of them realize this is being done, but in silence they go along supporting it, remain a part of it, while the free institutions of America are being undermined in the name of the Christian Church. Let the Christian Church defend freedom. Let it denounce collectivism and slavery. Let it show that there is no such thing as economic democracy; it is only the dictatorship of the proletariat.

The greatest enemy the North has in its effort to maintain sane and responsible race relations and to progress along the road of education and mutual respect is the Federal Council of the Churches of Christ in America. At its last meeting the Federal Council declared: "The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love."

FEDERAL COUNCIL CAUSES RACIAL STRIFE

Dr. H. H. Sawyer, executive secretary of the Federal Council, in a recent address to the General Assembly, calling attention to this position of the Federal Council on segregation, goes on to explain that the denominations which are in the Federal Council are working actively in the same line. The Federal Council desires to create a situation in which there shall be intermarriage between the races and the blending of all into one race, one world, one god. Dr. Boyd tells us: "Since 1942, official assemblies of the Presbyterian Church, U.S.A., Disciples of Christ, and the Northern Baptist Convention have adopted actions similar to that of the Federal Council. The Methodist Church has assigned a man to full time study of segregation practices within its membership; the General Council of the Congregational Christian Church voted to place major emphasis on segregation for the next two years and established a new division for the purpose."

The Methodist Sunday School quarterly for July, August, and September, 1946, lessons for Intermediates, carries these ideas down into the Sunday school with the younger pupils. No one could possibly have any greater love for the colored man than a true Christian, with a desire that he should have every right which is his in

a free society. But to throw the races together in social intercourse in such a way that sex instincts come to play and intermarriage is encouraged is wrong. But this is the Federal Council's program.

TOOLS FOR THE REVOLUTION

87788

The effect of it all is to turn and inflame colored people against the white and white people against colored, and to aid the whole Communist line. The effect of it is to unite the negroes in such a way that they will become a voting bloc and fight against the whites and become the easy tool of those who want to move on into the collectivistic social control of all the economic processes for the so-called common good.

America is facing the greatest crisis and danger of her existence. And churches which are in the Federal Council of the Churches of Christ in America are being made tools for this revolutionary program. Instead of being deceived and misled by the sweet-sounding, innocuous propaganda, God's people need to get the facts and in all the strength that is theirs as Christians to stand for their liberty in the land which our fathers under God gave us to be free.

FEDERAL C.

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Pittsburgh, Pa.

February 6, 1947.

Board of Directors	League for Industrial Democracy
Member	League for Independent Political Action
Chairman	Fellowship of Reconciliation
Member	National Council - Committee on Militarism in Education
	Candidate for Alderman, New York City - Socialist Ticket
Member	World Peaceways
	Petition for Russian Recognition 1932
Editor	World Tomorrow
Cont. Editor	Christian Century
Exec. Com.	National Religion and Labor Foundation 1933
Author	Moral Man and Immoral Society
	Praised by Communist publications as exposition of true Marxism according to Communist standards
Publisher	Christian Century pulpits for ministers only.
Speaker	for Communist U. S. Congress Against War
Member	Emergency Committee Strike relief Chicago and South
Member	Protection for Foreign Born (Communist) 1928
Member	Conference for Progressive Political Action 1934

From Red Net Work.

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REV. REINHOLD RIEBNER, D.D.

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 7, 1947.

Pastor for 13 years at Bethel Evangelical Church, Detroit.

Left in 1928 for New York Professorship in Union Theological Seminary.

Radical Pacifist.

Contributing Editor - The World Tomorrow  
" " Christian Century  
" " Survey  
" " New Republic

Closely associated with Sherwood Eddy and prominent in the 1926 Radical Student Conference at Milwaukee.

In 1925 Chairman of Industrial Commission of the Detroit Council of Churches.

Speaker for Communist U. S. Congress Against war - 1933.

Emergency Committee, Strikers Relations - 1933.

National Council for the Protection of Foreign Born (Communist) 1933.

National Council, Berger National Foundation.

Pastors, Politicians and Pacifists - 1936.

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REV. FRANCIS J. McCONNELL

FEDERAL COUNCIL OF CHURCHES

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Pittsburgh, Pa.,

February 6, 1947.

Bishop - Methodist Church

Member American Civil Liberties Union

President, Methodist Federation of Social Service

In its Bulletin #8 - 1932 signed statement they were cooperating with the Communist International Labor Defense.

Member, Labor Research C.M.E.

" League for Industrial Democracy - Speaker 1933-34

" Fellowship of Reconciliation

" Socialist Campaign Committee 1929 and 1932.

" National Citizens Committee on Relations with Latin America 1927

" Signed Petition for Sacco & Vanzetti 1927

" Emergency Committee Strikers Relations 1930-33

President, American Association for Old Age Security. 1931

V. Chr. Joint Committee on Unemployment

Member, National Committee, National World Court Commission

" Federal Unemployed Workers League, N.Y. City.

President, Religions & Labor Foundation 1933

Chr. Fellowship Faith Committee of 300 1933

" National Save Our Schools Committee

V. Chr. National Council for Prevention of War

Member, Peoples Lobby

" Foreign Policy National Council

" Professional Patriots

Red Net Work 1932

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BISHOP FRANCIS J. McCONNELL

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 7, 1947.

Chairman of the Commission on the Church and Social Service.

Was Chairman of the Commission on the Steel Strike of 1919.  
(Report on which was discredited as unwarrantedly biased.)

A prominent and influential leader in the Federal Council.

**LIBERAL ACTIVITIES**

Member of the American Civil Liberties Union; of the Foreign Policy Association; of the World Alliance for International Friendship Through the Churches.

Outstanding leader in the Socialistic Evanston, Ill. Conference of the Methodist Federation for Social Service of June, 1926. This conference's main subject of discussion was "Production for Use and Not for Profit". This conference drew much praise and commendation from the Socialist, Communist, and Radical press.

Was one of the endorsers of the Lane attack on Military Training which was financed by the Free Love Garland Radical Socialist Fund.

Cooperator with and defender of the Rev. Harry F. Ward.

Pastors, Politicians and Pacifists 1927.

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FEDERAL COUNCIL OF CHURCHES

OF CHRIST IN AMERICA.

Pittsburgh, Pa.,

February 3, 1947.

The Council is made up of the following bodies.

- Northern Baptist Convention
- National Baptist Convention
- Congregational and Christian Churches
- Disciples of Christ
- Evangelical Church
- Evangelical and Reformed Church
- Friends
- Methodist Episcopal Church
- Methodist Episcopal Church (South)
- African M. E. Church
- African M. E. Zion Church
- Colored M. E. Church in America
- Methodist Protestant Church
- Moravian Church
- Presbyterian Church in U.S.A.
- Protestant Episcopal Church
- Reformed Church in America
- Reformed Episcopal Church
- Seventh Day Baptist Church
- United Church of Canada
- United Brethren Church
- United Presbyterian Church
- United Lutheran Church

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BISHOP G. BROMLEY OXNAM

FEDERAL COUNCIL OF CHURCHES

MILITANT TRUTH  
DECEMBER 1946

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**BISHOP OXNAM'S RED RECORD**

Bishop G. Bromley Oxnam, recent president of the Federal Council of Churches, is not a member of the Communist Party so far as is known. A study of his record, however, reveals a remarkable affinity between his activities as a churchman and political causes directly or indirectly moving toward objectives espoused by American Reds and World Communism.

Oxnam's ideological activities apparently went hand in hand with his advancement from one post to another in his church. A few years after he was ordained a minister, he became an executive of the American Civil Liberties Union of Southern California. The Union as is well known, devotes a large percentage of its effort to the defense of Communists and other radicals, using Constitutional guarantees of U. S. citizenship as a protective cloak. During this stage of his career he was active in advocacy of the repeal of California's criminal syndicalism law, a measure enacted after the IWW bombings in San Francisco.

**COMMUNIST AND PRO-COMMUNIST AFFILIATIONS**

In subsequent years he was affiliated, as indicated, with the following radical or communist front organizations:

Member of Peoples Educational League, control of which was in the hands of Communists, International Workers of the World, etc.

Member of the "Internationale", an extreme left-wing group led by Fanny Dixby Spencer.

Member, Federated Farmer-Labor Party.

Member, National Council, Committee on Militarism in Education. This was an organized effort to abolish military training in schools and colleges, an effort which was persisted in up to the time the U.S. went into war and while Russia was arming for conflict. Oxnam did succeed in eliminating military training from DePauw University during his presidency of that institution.

Advisory Board, League for Organization of Progress, a radical leftwing outfit highly sympathetic toward Russia.

Member of National Committee, National Religion and Labor Foundation, a Socialist organization.

Member of the Fellowship of Reconciliation, a Socialist-Communist front.

Sponsor of meetings in 1937 under auspices of the Communist front organization American League Against War and Fascism.

62 MAR 6 1947

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

REV. CAMERON P. HALL

MILITANT TRUTH  
JANUARY 1947.

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DATE 8-29-80 BY SP-5 RJA/ck

A leading business man of Charlotte, N. C., referred to a recent textile mill conference at which a secretary of the Federal Council of Churches "directly urged, as a Christian duty, that the mill executives present invite the CIO union in to take over their respective mills."

CHURCH PEOPLE SUPPORTING ATHEISTIC COMMUNISM

Mr. Hall receives his entire salary, paid to him out of the treasury of the Federal Council, from monies which you people in your churches put in your offerings on Sunday. The money of God-fearing, Bible-believing Christ-honoring Southern Christians is paying the salary of Cameron P. Hall as he leads the CIO drive into the South.

The CIO closed shop is the Russian totalitarian principle. You cannot work if you don't join, and when you do join you must sacrifice your freedom of action and freedom of conscience for the tyranny of the labor boss. If liberty means anything in America, it means the freedom of the laboring man, the freedom of his children, and it is this freedom that makes industry and that made America free. Instead of the churches cooperating with the CIO, as the Federal Council is doing, and selling the South down the river, the Federal Council ought to be defending the freedom of the individual, the freedom of enterprise. It ought to be opposed to the collectivistic closed shop.

CHURCH MEMBERS MUST

Why do Christian people sit silent and accept all this in the name of their church? Recently, when the Federal Council issued its pronouncement on relations with Russia which called for a pacifist attitude on the part of the United States, it said that if we are going to have peace with Russia the thing to do is to abandon our free, capitalistic order and accept a controlled economy. It claimed that it issued such a statement in the name of 27,749,967 Christians; and that includes every Christian in the United States who is a member of a church that is affiliated with the Federal Council.

The Federal Council's alliance, however, with the CIO can be seen in other particulars. Both co-operated in Washington and lobbied for the falsely named Full Employment Bill, which, thank God, was defeated. I quote to you from a letter sent to me by Congressman Carter Kansas, chairman of the House Committee on Presidential Appropriations; "The House Committee on Expenditures in the Executive Department, of which I am chairman, held extensive hearings on the so-called Full Employment Bill. We were told that the Federal Council of Churches, one of the supporters of the bill in its original form, represented 27,000,000 Protestants in America. I am a Baptist and I know that the teachings of my church do not commit me to Communism." By the way, the Southern Baptists are not in the Federal Council.

62 MAR 6 1947

Advisory Committee, American Friends of Democracy, a red front organization.

Advisory Committee, American Civil Liberties Union, Red defenders since organization.

A sponsor, National Council of American-Soviet Friendship, a pro-Russian propaganda group.

In January, 1943, Bishop G. Bromley Oxnam was one of several hundred signers of a "message" to the Seventy-eighth Congress demanding the abolishment of the House Committee on Un-American Activities, a continuation of the Dies Committee.

Congress turned a deaf ear to the "message" but Bishop Oxnam received ten citations in the published record of the committee for the ensuing two years. That is, his name is cited in ten different places in connection with exhibits included in the committee record.

The Dies Committee, "by continued and repeated attacks on our great ally, the Soviet Union," says the "message" of which Bishop Oxnam was a signer, "has utilized its resources to obscure the cooperation of the United Nations. . ." Then this typical American Communist phraseology; "The Dies Committee, to hide its flagrant fraternizing with Fascists, has utilized its congressional prestige to continue an undemocratic, un-American campaign against thousands of the staunchest supporters of the war and of the democratic way of life." The "message" concludes with the demand; "Abolish the Dies Committee as a step toward victory in 1943."

The Dies Committee, or Committee on un-American Activities, had been the target for both American Reds and Nazi sympathizers throughout its extended life. It has been in existence longer than any special committee of Congress, and has had more money appropriated for its work than any other special committee. The following is a list of the citations of the Bishop in the record of the Committee on un-American Activities in the Seventy-eighth Congress:

#### MORE SUBVERSIVE AFFILIATIONS

Page 491, Bishop Oxnam's name was included in a list in the Daily Worker, Communist newspaper in New York, on Sept. 29, 1943, as one of the sponsors of "U.S.-Soviet Friendship Rallies."

On page 1136, his name is included in an exhibit of a leaflet announcing a mass meeting "to strengthen American-Soviet friendship" and to "commemorate the second anniversary of Hitler's attack on the Soviet Union." He is listed as a member of the Massachusetts Council of American-Soviet Friendship.

On Page 1202, Bishop Oxnam's name is included as a sponsor of a "congress" under the auspices of the National Council of America-Soviet Friendship, Incorporated, Corliss Lamont, an American follower of the Moscow party line, is listed as chairman. Included among others is Paul Robeson, Negro artist active in the Communist cause.

On page 1302, Bishop Oxnam's name is listed as one of the distinguished members of the "Greater Boston Reception Committee to the Russian Delegation."

On page 1455, the Bishop is listed as one of the "editorial advisors" of a publication called The Protestant. This publication is included in the committee's list of "party and party line publications."

On page 1511, Bishop Oxnam is listed as a sponsor of the "Medical Bureau and Committee to Aid Spanish Democracy." This committee, along with numbers of other similar committees organized at the time, was for the support of the Communist cause

-3-

in Spain, and its title provides an early instance of the studied attempt on the part of the American Reds and sympathizers to make "Communism" and "Democracy" mean the same thing to the American public.

On page 1772, Bishop Oxman's name is listed as a member of the "American Round Table on India," the Executive Committee of which is led by Louis Adamic, a highly-advertised radical.

This is the record of only one of SCORES of modernists, socialists, reds and radicals who occupy positions of highest authority in the Bible-denying, Christ-rejecting Federal Council of Churches.

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It is time for Bible-believing Christians and liberty loving Americans to  
**WAKE UP.**

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

REV. CAMERON P. HALL.

87780

MILITANT TRUTH  
JANUARY 1947.

The Charlotte Observer, September 21st, carried the following story from Concord, N. C.: ~~Van Pittner~~, Southern regional director of the CIO, headed a list of speakers tonight at the first meeting in the CIO drive to organize the employees of the Cannon Textile Mills. Other speakers included the Rev. Cameron P. Hall, a representative of the Federal Council of Churches of Christ in America.

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FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

87781

REV. CAMERON P. HALL

MILITANT TRUTH  
JANUARY 1947

The South Bend, Indiana, Tribune, in an editorial, October 18th, replied, "When the declaration is read completely. . . . it turns out to be a purported 'moral' mandate for an economic order of cooperatives." The implication that the New York City conferees had a unique revelation from the Creator in their meeting need not be taken seriously.

PEDDLING COMMUNISM  
IN THE SOUTH

Mr. John Ramsey, representing the Federal Council in organizing the CIO throughout the South, signed this Communist manifesto. Mr. Cameron P. Hall, another signer of this Communist manifesto, is spearheading this invasion into the South in the Carolinas and Georgia.

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LES S. MACFARLAND  
and COUNCIL OF CHURCHES

87708

Pittsburgh, Pa.,

February 6, 1947.

Secretary, Recording Secretary, and Trustee of the Federal Council  
Member of various commissions and committees of the Federal Council.  
Has been alluded to by certain of his fellow clergymen as the "Senior  
Protestant Cardinal, and a logical candidate for Papal honors, in case of  
a vacancy."

**LIBERAL ACTIVITIES**

Trustee, Church Peace Union  
Member, Executive Committee of the World Alliance for International  
Friendship Through the Churches, an affiliated organization with  
the ultra-pacifist National Council for the Prevention of War.

Visits the Citizens Military Training Camps each year, reporting on the  
messes, morals and methods therein.

Takes a great interest in the selection of Reserve Chaplains; the denominations  
have supinely turned over to the Federal Council the function of certifying  
their clergymen for commissions in the Chaplains Reserve Corps, U. S. Army.

Pastors, Politicians and Pacifists - 1927.

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GEORGE W. WICKERSHAM

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

87777

February 6, 1947.

Chairman of the Commission on International Justice and Good Will.

Chairman, National Committee on American-Japanese Relations of the Federal Council.

**LIBERAL ACTIVITIES**

He has been engaged in conducting a campaign for the League of Nations, the World Court, and the Cancellation of Foreign Debts. Active in many organizations having these ends in view.

Attorney for the Mitsui interests in Japan.

In the hearings before the House Committee on Immigration, held in 1926, the attorney for the American Civil Liberties Union, presented as a part of its argument against the Holiday Bill for the Deportation of Criminal Aliens, a communication from Mr. Wickersham vigorously opposing this proposed legislation.

Chairman of the Committee for Treaty Ratification, with Sidney Culick as his secretary.

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Pastors, Politicians and Pacifists - 1927.

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KIRBY PAGE

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.,

February 6, 1947.

Member of the Commission on International Justice and Good Will.

Committee work for the Department of Research and Education in 1922.

**LIBERAL ACTIVITIES**

Formulator of the "Slackers Oath." Absolute Pacifist.

Co-author with Alva W. Taylor, F. Ernest Johnson and others, of the pamphlet "The Wage Question."

Editor of "The World Tomorrow"

Co-author with Sherwood Eddy of "The Abolition of War".

One of the founders of the Fellowship of Reconciliation.

Staunchly pro-Soviet.

Member of the Executive Committee of the Fellowship for a Christian (?) Social Order (Socialistic).

Pastors, Politicians and Pacifists 1926.

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FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 7, 1947.

- Socialist and pro-Soviet.
- Former Minister and Evangelist
- Member Garland Fund
- Committee on American Imperialism
- Fellowship of Reconciliation
- Non Intervention Citizens Committee 1927
- League for Independent Political Action
- National Committee, Militarism in Education
- Peace Patriots
- Collaborator with Sherwood Eddy
- Contributed to "Disarm" (L.I.D.)
- Signer with R. Morris Lovett and Rose Schneiderman 1925
- Soliciting funds for Garland Foundation to help Chinese Communists
- toward new Economic Society
- Recommends reading the Daily Worker
- Financial contribution to Commonwealth College.
- National Committee, National Religion and Labor Foundation 1933
- " " League Against Fascism
- " " War Resisters League
- " " Berger National Foundation
- Leader with Sherwood Eddy of delegation to Russia 1926

Red Net Work

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REV. SAMUEL MOORE CAVENT

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 7, 1947.

General Secretary of the Federal Council.

Member of the Administrative Committee.

Secretary of the Editorial Council of the Religious Press.

Secretary of the Committee on the War and the Religious Outlook.

LIBERAL ACTIVITIES

Contributor to "The World Tomorrow", ultra-liberal pacifist publication, and the "Christian Century," pro-Russian, revolutionary religious weekly.

A signer of the misleading Lane Pamphlet against military training, which pamphlet was backed financially by the Garland Free Love Fund, and distributed enthusiastically by the New York office of the Federal Council.

Close friend of Harry F. Ward.

Pastors, Politicians and Pacifists 1927

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REV. HARRY WARD

FEDERAL COUNCIL OF CHURCHES

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Pittsburgh, Pa.,

February 6, 1947.

Member of the Council of Church Secretaries.

Methodist Episcopal representative on the Commission on the Church and Social Service.

Secretary of the Methodist (?) Federation for Social Service.

Note: This Methodist (?) Federation for Social Service was the subject of some considerable discussion in the Methodist General Conference in 1924. On account of its unofficial character, and on account of its free-lance activities, many delegates desired to deprive it the privilege of longer using the word "Methodist"; but Ward was finally permitted to use it.

RADICAL AND LIBERAL INDEXED  
AFFILIATIONS AND ACTIVITIES

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Chairman and prominent ruling spirit of the ultra-radical, revolutionary, and I.W.O. defending American Civil Liberties Union.

The joint Legislative Committee Investigating Seditious Activities of the State of New York, defines the American Civil Liberties Union thus, "American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements, and its propaganda is detrimental to the interests of the State. It attempts not only to protect crime but to encourage attacks upon our institutions in every form."

During the War, Dr. Ward was very active in several pro-German and Pacifist organizations, such as the People's Council of America, "Modeled after the Council of Workmen and Soldiers in Russia," the program of which was "a drawing together of all the radical forces of workingmen, suggesting mass action"; Emergency Peace Federation organized by several well-known radicals and pro-Germans, "to keep America from war and its attendant consequences"; Fellowship of Reconciliation, American Union against Militarism, First American Conference for Democracy, and Terms of Peace.

02111 these organizations carried on subversive and disloyal propaganda during the war.

Dr. Ward, in 1920, presided over an I.W.W. meeting held at the (Socialistic) Rand School of Social Science in New York, at which money was raised for the defense of the I.W.W. murderers of the four members of the American Legion at Centralia, Washington.

He has claimed from the lecture platform that the Russian bolshevik leaders are not understood in this country, and that those who condemn them are not fair or just. He has attacked the United States Government for its policy of deporting radical aliens.

Defends the I.W.W. from the platform.

He says in his book "The New Social Order," that the system under which our government is living is doomed to go, and whether or not the new order comes peaceably or through violence depends upon the so-called middle and property class. This class, according to Ward, must bow to the inevitable and allow the so-called proletariat of the world establish the new social order for which Ward is working, or a violent revolution will result.

Ward is an ardent exponent of the doctrine of syndicalism. The meaning of syndicalism is: "The ownership and operation of each industry by the workers in that industry - the political state to be abolished."

Ward, in his book above cited, on page 373, says: "The principles of democracy demand direct control of each economic function by all those directly engaged in it, but coordinating control of all the functions by all the people."

America has few franker champions of syndicalism, socialism or communism than Rev. Ward. He makes a practice, and has long made a practice, of interpolating his radical ideas into all groups and organizations wherein his political-adroitness gains him influence. As Professor of Social Science in Boston University School of Theology, he delivered many radical lectures which he later published under the title "The Labor Movement."

He left Boston University School of Theology and went to the Chair of Christian Ethics in the Union Theological Seminary in New York; but his strategic post in the

Boston school is held by his warm personal friend and understudy, the Rev. G. Bromley Oxnam, late of the Church of All Nations in Los Angeles, noted for its radical activities and influence.

When the Methodist Federation for Social Service, Ward's surface organization, held its notorious conference at Garrett Biblical Institute in Evanston, Illinois, in 1926, it was decided there should be no publicity in the discussions in this meeting, and the Chicago Daily Journal publicly stated that its reporters were informed that there would be no publicity. Despite this fact, three-quarters of a column of publicity giving purported summaries of some of the statements appeared in the Daily Worker, the official Communist organ. Ward was in touch with certain Communist allies while he was in Chicago.

Pastors, Politicians and Pacifists 1927.

REV. HARRY S. WARD

FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 7, 1947.

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Born in England.

Head Res. Northwestern Univ. Settlement, Chicago 1898 - 1900

Founder and Director - Garland Fund

Vice President " " " " 1922 - 1924

Founder, Cenl. Secy. Methodist Federation for Social Service.

Admits in statement with Bishop McConnell cooperation with Socialists and Communists (Bulletin 8- 1932)

Natl. Chairman & Founder American Civil Liberties Union

Advisory Council - A.S.C.R.E.

Pro-Soviet Enthusiast

Returned from one year in Russia

1933

Speaker Friends of Soviet Union

Oct. 1933

Lecturer " " " "

1934

Member

War Time anti-American "Peace" Worker

Peoples Council

Emergency Peace Conference

Admiration for I.W.W. cited in Lusk Report

Presided over I.W.W. meeting Feb. 9, 1920

Active in aid of W. Z. Foster and other Communists

Peace Patriots

Fellowship of Reconciliation

Reconciliation trips

Contributes to Soviet Russia Today (Communist)

Y.W.C.A.

Y.W.C.A.

Teachers Union, New York

Against Congressional Exposure of Radicals

Hands off committee (Communist)

Demand that Ban against Communist Party in Philippines be lifted 1931.

Given Honorary Degree by University of Wisconsin by Pres. Glenn Franks for

his A.C.L.U. activities.

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REV. REINHOLD NIENHUIS

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FEDERAL COUNCIL OF CHURCHES

Pittsburgh, Pa.

February 5, 1947.

Representative on the Federal Council of the Evangelical Church.  
Chairman of the Industrial Commission of the Detroit Council of Churches.

**RADICAL AND LIBERAL  
AFFILIATIONS AND ACTIVITIES**

Radical Pacifist. Contributing Editor to "The World Tomorrow",  
"The Christian Century," the "Survey," and the "New Republic," all of which  
are radical publications which are defenders or champions of Soviet Dictatorship.

Honorary Secretary of the Fellowship for a Christian Social Order, whose  
creed is the Socialist creed of production for use and not for profit. He is an  
advocate of pooling salaries of the clergy to escape the economic pressure of  
donors. He is closely associated with Kirby Page and Sherwood Eddy. Prominent  
in the 1926 Radical Student Conference at Milwaukee.

H. B. Joy, Detroit - 1936.

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